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ABSTRACT

THESE PROCEEDINGS FOCUS ON PSYCHOLOGICAL AND OTHER CONCEPTS RELEVANT TO COMMUNITY SERVICE; PATTERNS, PROBLEMS, AND TRENDS IN COMMUNITY SERVICE BY COMMUNITY AND JUNIOR COLLEGES; THE EFFORT TO MAKE SUCH SERVICE RELEVANT TO THE INNER CITY; AND THE ADMINISTRATION OF CULTURAL DEVELOPMENT AND LEISURE ACTIVITIES, SHORT COURSES AND SEMINARS, COMMUNITY COUNSELING PROGRAMS, AND PUBLIC FORUMS. TYPICAL FUNCTIONS AND ACTIVITIES ARE DISCUSSED, FOLLOWED BY SUCH CONSIDERATIONS AS SOCIAL STRATIFICATION, CHARACTERISTICS OF GHETTO LIFE AND THOUGHT, EMPLOYMENT PRACTICES, AND APPROACHES TO COMMUNICATION AND COMMUNITY INVOLVEMENT IN THE INNER CITY. A MODEL FOR COMMUNITY DEVELOPMENT AND INVOLVEMENT IS ALSO SET FORTH. OTHER PAPERS DESCRIBE KELLOGG FOUNDATION SPONSORED LEADERSHIP TRAINING, INNER CITY ACTIVITIES OF LOS ANGELES CITY COLLEGE STUDENTS, AND PROVISIONS FOR PROGRAM DEVELOPMENT AND ADMINISTRATION AT OAKLAND COMMUNITY COLLEGE, CALIFORNIA. (LY)

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TWELFTH ANNUAL

COMMUNITY COLLEGE WORKSHOP

PROCEEDINGS

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MICHIGAN STATE UNIVERSITY
AUGUST 1969

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SECTION I

INTRODUCTORY INFORMATION

Proceedings of the

Twelfth Annual Community College Workshop*

Michigan State University
July 28 - August 8, 1969

"Developing Effective Community Services Programs"

The committee of workshop participants which developed these proceedings consisted of:

Alfred Bauer, Chairman	Tim Davies
Jody Anderson	Garry Demarest
Bob Balster	Jay Ice
Pam Clark	Pat Sullivan

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*Education 881, Workshop in Community College Administration, Michigan State University, Summer Term, 1969

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INNER CITY CONFERENCE SPEAKERS

A two-day conference organized and directed by Andy Goodrich (Administrative Intern, Kellogg Community Services Leadership Program) was included as an integral part of the workshop. The conference focused on community services in the inner city, and brought together persons visited by Andy Goodrich during his study of inner city programs. The following persons made presentations at this conference:

Howard, George, Director, Urban Center Brooklyn, State University of New York, New York, New York.

McCrea, Grover, Director of Community Services, Community College of Baltimore, Baltimore, Maryland.

Ricca, Richard, Director of Community Services, Laney College, Oakland, California

Robings, Ed, Director of Community Services, Los Angeles City College, Los Angeles, California.

Traicoff, George, Dean of Community Services, Cuyahoga Community College, Cleveland, Ohio.

SECTION II

COMMUNITY SERVICES CONCEPTS

COMMUNITY SERVICES: CONCEPTS AND CONSIDERATIONS

(An Introduction to the Workshop)
Dr. Gunder A. Myran

The locus of the community services director is the community. His is the sometimes uncomfortable role of the gatekeeper - bringing community resources to the community college, and bringing college resources to the community. He is, in a real sense, a broker of educational resources in the community. Donald A. Deppe[1] refers to this role as that of a "boundary definer." As the community services director creates new programs and services, he constantly redefines the boundaries, the margin, between the college and the community.

Edmond Gleazer has tabbed community services as the "growing edge" of the community college. This description connotes a positive view of the gatekeeper role. Whereas the administrative drive in the traditional educational setting has been to "institutionalize" by building walls and establishing clear boundaries, the drive in community services is to break down boundaries - to bring the college into the real world and into the busy commerce of life.

Programs of the community college which emphasize reflection, appreciation, and exactness such as physics, mathematics, chemistry, history, languages, music, and art are little influenced by the local community, and are quite readily transportable from one community college to the next. (Often, articulation with senior colleges mandates this.)

Other programs are somewhat more permeable. Social science programs, vocational-technical programs, and student personnel services, for example, do vary from community to community, and respond to a degree to "situational factors" in each locale.

But programs of community services have no institutional boundaries - they are of the community and in the community. Since programs of community services are usually developed in cooperation with community agencies or groups, many forces impinge upon and influence its development. Local forces would include (1) population factors: socio-economic composition, population density, and other demographic characteristics, (2) economic factors: business and industrial base, (3) political factors: governmental structure, community power structure, and (4) educational structure: resources and services of other educational and quasi-educational agencies, resources of the community college itself.

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[1] Donald A. Deppe, "The Adult Educator: Marginal Man and Boundary Definer," Adult Leadership, October, 1969, p. 119.

It should be quite clear, then, that community services is, as Ervin L. Harlacher[2] has stated, the "community dimension of the community college." An excellent concept which illustrates the role of the community college in the community is that of Norton Long:

> The local community can be usefully conceptualized as an ecology of games. In the territorial system a variety of games goes on: banking, newspaper publishing, contracting, manufacturing, etc. The games give structures, goals, roles, strategies, tactics, and publics to the players. Players in each game make use of players in the others for their particular purposes. A banker uses the politician, the newspaperman, or the contractor in his game and is, in turn, used by them in theirs. The interaction of the games produces unintended but systemically functional results for the ecology. An over-all top leadership and social game provide a vague set of commonly shared values that promotes co-operation in the system though it does not provide a government.[3]

This functional, rather than geographic, concept of community illustrates the nature of the mileau within which community services operates.

The territorial system of community services is education, and it cooperates with other systems in the community when mutually beneficial to those concerned. For each problem, a different configuration or "community" of systems will be brought together. For example, the community college might cooperate with a group of businesses, a governmental agency, and a group of prospective students in developing a vocational program. The college would not necessarily maintain this alliance, however, after the specific need has been met. Community involvement arises when there is a convergence of the interests and goals of the community college and other community groups and agencies.

But what are the goals of community services? It is not just a "do-gooder" agency - one more pair of hands to do good in the community. It has a definite function: to bring the educational resources of the college to bear on local physical, individual, and social problems. The goal of community services should be to maximize the impact the community college has on improving the human condition in the area served. It focuses on specific problems for which education is at least a part of the solution. And the community college shares these goals with other educational agencies, each having its unique resources and concerns. Illustrative of this goal is the "Imperatives for Action" resolution presented as adopted at the 1969 Galaxy Conference for Adult Education:

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[2] Ervin L. Harlacher, The Community Dimension of the Community College. Englewood Cliffs, New Jersey, Prentice Hall, Inc., 1969.

[3] Norton E. Long, "The Local Community As An Ecology of Games," The American Journal of Sociology. November, 1958, p.257.

> To prepare each person to understand and cope with the issues of our time.
> To remedy educational deficiencies.
> To provide everyone with equal opportunity for meaningful work at decent pay--in preparation, access and advancement.
> To function more effectively as workers, parents, neighbors, citizens.
> To improve the quality of our lives--physical and spiritual, individual and social.
> To enable us to share meanings, values, purposes and power with ourselves and other peoples, in a world where constructive sharing is the only alternative to mutual destruction.[4]

This list of goals focuses somewhat more on the self-development than the community development dimension of community services, but it is certainly consistent with the current drive for an adequate system of lifelong learning in America. Obviously formal collegiate certificate and degree programs can contribute to the achievement of these goals, but a system which can immediately respond to changing needs, and can move in and out of community situations as needed, is also required. That is the basis for the following definition of community services:

> "Those efforts of the community college, often undertaken in cooperation with other community groups or agencies, which are directed toward serving personal and community educational needs which are not met by formal collegiate degree or certificate programs."

What are the means by which the community college can achieve these goals? What is the structure, the scope of community services? Max R. Raines, Michigan State University, has prepared a taxonomy of community services functions which describes the present scope of community services and provides, in reality, a tentative definition of community services - one in which taxons may be added, deleted, or changed as the concept of community services in the community college evolves:

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[4] Arthur S. Flemming, "Imperatives for Action," a Resolution presented at the 1969 Galaxy Conference on Adult Education, December, 1969, Washington D. C.

I. Self Development Functions - Those functions and activities of the college primarily focused upon the needs, aspirations and potentialities of individuals or informal groups of individuals to help them achieve a greater degree of personal self-realization and fulfillment. This category includes the following functions:

Personal Counseling Function - Providing opportunities for community members with self-discovery and development through individual and group counseling processes; e.g., aptitude-interest testing, individual interviews, career information, job placement, family life, etc.

Educational Extension Function - Increasing the accessibility of the regular courses and curricula of college by extending their availability to the community-at-large; e.g., evening classes, TV courses, "weekend college," neighborhood extension centers.

Educational Expansion Function - Programming a variety of educational, up-grading and new career opportunities which reach beyond the traditional limitations of college credit restrictions; e.g., institutes, seminars, tours, short courses, contractual in-plant training, etc.

Social Outreach Function - Organizing programs to increase the earning power, educational level, and political influence of disadvantaged; e.g., ADC mothers, unemployed males, educationally deprived youth, welfare recipients, etc.

Cultural Development Function - Expanding opportunities for community members to participate in a variety of cultural activities; e.g., fine art series, art festivals, artists in residence, community theatre, etc.

Leisure-time Activity Function - Expanding opportunities for community members to participate in a variety of recreational activities; e.g., sports instruction, outdoor education, summer youth programs, senior citizen activities, etc.

II. Community Development Functions - Those functions and activities of the college primarily focused upon cooperative efforts with community organizations, agencies and institutions to improve the physical, social, economic, and political environment of the community (e.g., housing, transportation, air polution, human relations, public safety, etc.).

Community Analysis Function - Collecting and analyzing significant data which reflect existing and emerging needs of the community and which can serve as a basis for developing the community service program of the college; e.g., analyzing census tracts, analyzing manpower data, conducting problem oriented studies, identifying roles and goals of organizations, etc.

Inter-agency Cooperation Function - Establishing adequate linkage with related programs of the college and community to supplement and coordinate rather than duplicate existing programs; e.g., calendar coordination, information exchange, joint committee work, etc.

Advisory Liaison Function - Identifying and involving (in an advisory capacity) key members of the various sub-groups with whom cooperative programs are being planned; e.g., community services advisory council, ad hoc advisory committee, etc.

Public Forum Function - Developing activities designed to stimulate interest and understanding of local, national, and world problems; e.g., public affairs pamphlets, "town" meetings, TV symposiums, etc.

Civic Action Function - Participating in cooperative efforts with local government, business, industry, professions, religious and social groups to increase the resources of the community to deal with major problems confronting the community; e.g., community self-studies, urban beautification, community chest drives, air polution, etc.

Staff Consultation Function - Identifying, developing, and making available the consulting skills of the faculty in community development activities; e.g., consulting with small businesses, advising on instructional materials, designing community studies, instructing in group leadership, laboratory testing, etc.

III. Program Development Functions - Those functions and activities of the community services staff designed to procure and allocate resources, coordinate activities, establish objectives and evaluate outcomes. This category includes the following functions:

Public Information Function - Interpreting programs and activities of community services to the college staff as well as to the community-at-large and coordinating releases with the central information services of the college.

Professional Development Function*- Providing opportunities and encouragement for staff members to up-grade their skills in program development and evaluation; e.g., professional affiliations, exchange visitations, professional conferences, advanced graduate studies, etc.

Program Management Function*- Establishing procedures for procuring and allocating the physical and human resources necessary to implement the community services program; e.g., staff recruitment, job descriptions, budgetary development, etc.

Conference Planning Function - Providing professional assistance to community groups in the planning of conferences, institutes and workshops; e.g., registration procedures, program development, conference evaluation, etc.

Facility Utilization Function - Encouraging community use of college facilities by making them readily accessible, by facilitating the scheduling process, and by designing them for multi-purpose activities when appropriate; e.g., campus tours, centralized scheduling office, conference rooms, auditorium design, etc.

Program Evaluation Function* - Developing with the staff the specific objectives of the program, identifying sources of data, and establishing procedures for gathering data to appraise the probable effectiveness of various facets of the program; e.g., participant ratings, attendance patterns, behavioral changes, program requests, etc.

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* These are primarily internal administrative functions.

HUMAN DEVELOPMENT

From a Speech by Dr. Harold Grant
(Transcribed by Garry Demarest)

Man's history is a chronicle of his continuing search for the realization of his social and personal potential. He structures institutions such as churches, hospitals, business, family, and schools as tools to facilitate this becoming. Each institution concerns itself with a primary area of becoming--a primary area of human behavior. But there is usually one that serves as an integrating force for the others and gives direction to the total process of human development. The church fulfilled this role in the first millennium of the Christian era. So in the middle of the community during those first thousand years one would find the church building which was symbolic of the central force in man's struggle to become; it was more than a physical structure that contained the function of religion. For religion permeated the community and all men were religious men as well as fulfilling other specific roles in community life. The second millennium saw religion dispersed throughout the community as just another institution while business took over as the center of the community geographically and as the integrating force. While man's development was judged by his movement toward religious perfection in the first millennium, in the second his progress was judged by his upward movement in the socio-economic structure. And as we move into the third millennium that we are about to begin, we find education moving toward this central integrating role. The community school and community college are examples of the changing role of education in the community, while it was just another institution in the past 2,000 years. Education now seems to be the principal midwife, monitoring the birth of human potential of each individual and the community as a whole. Previous attempts at educational reform, particularly in this country, have been attempts at renewal of education's response to its basic purpose. The land-grant movement, progressive education movement, and other such reform movements in their fancy have harkened education back to the philosophy of dealing with every individual, being concerned with all of his behaviors, and continuing this concern throughout life. As each reform movement weakened in its impact, and ceased to be a viable force for renewing this basic view of education, another reform movement, another effort at renewal emerged. But each has always had the same basic purpose.

The community college movement today is another effort to turn education toward a broader view of its role. Education has tended to see itself as being concerned with intellectual life primarily, and seeks to accomplish this through the transmission of knowledge and the creation of new knowledge. The community college movement is again extending education to all people and attempting to be concerned with all behaviors, and not just their intellectual life, and to extend this concern from birth until death. This is particularly necessary if education is to fulfill its newly acquired integrative function in human life. For as Kalhil Gibran says in The Prophet, "Life is indeed darkness save when there is urge. And all urge is blind, save when there is knowledge. And all knowledge is vain, save when there is work. And all work is empty, save when there is love. And when you work with love, you bind yourself to yourself and to one another and to God." Each of the integrating institutions, while they performed this role, were always seen as institutions who could teach people how to love, for this is the God we worship and this is the force that helps us become what we can be. So what we are talking about then is man's eternal dream of love. And while each institution we create performs a specific role in making that dream come true, there must be one of these institutions that above and beyond its specific role serves as the loving institution; the institution that integrates; the institution that puts all others in perspective; the institution that makes life worth living; and makes the whole process of human development a viable one.

But how do human beings evolve? How do human beings develop? How does one become what he can be? What kind of conceptual model would the community college need in order to serve this integrating function in community life--to facilitate human development? We could choose from many models, and I'd like to use one just as an example. It's the one that makes the most sense to me and that's why I'm using it. I would think we would be able to use any that has accumulated through man's search for knowledge and there are many. If we look at this model to characterize behavior, then we can say that behavior can be divided into two parts: Man's perception of those stimuli or forces in his environment which impinge upon him, and his response to the perceived stimuli; while the stimulus itself is not human behavior, the perception of the stimulus is behavior and can be learned. The response to the perceived stimulus is also behavior but we call it a reaction, response or a judgment.

There are two ways that men can perceive: one is based on our sensory receptors so that when a stimulus or some energy hits our ear and goes to our brain cortex and is acted upon directly we could call this sensing. So, we can perceive our environment through sensing. Then there is another way: if the stimuli goes to the reticular formation in the brain stem, all sorts of associations are than added; a man then perceives more what could be there than he senses what is there--he intuits. Each is physiologically based, but each gives rise to a whole family of behavior. The person who has sensing highly developed will tend to be a person who can finely discriminate among hues of color, among kinds of sound, he is well coordinated, because he has good feedback in all kinds of movement, and is very adept at using all parts of his body--all senses. He is a practical man--a man who can communicate with every aspect of his environment in a very direct way, so he is a concrete man, and he is a person who can stand over a machine and feel the machine and how it works, and through communication with this machine get it to function properly.

The intuitive person is one who tends to be in a fog most of the time; he appears from the outside as the absent-minded professor, the person who is theorizing, who is dealing with the abstract--not what is there but what he has dreamed is there. Therefore he would score higher than a sensor on measures we call intelligence tests, tests of creativity, because he deals with the abstract rather than the concrete, and he can't communicate with nature quite as well as the sensor and he can't communicate with the machine. When he starts dealing with machines, they stop running.

Then after a person, whether he is a "sensor" or an "intuitor," has perceived his environment, he makes judgments about it. There are two ways to do that. One is based on the sympathetic nervous system: when adrenaline is secreted, the heart starts beating, eyes start to dilate, he starts sweating, his digestive process stops working--in other words, he gets ready to run. Most of what he is experiencing is right in the gut and we call it feelings. The basic feeling is fear. As one develops all the richness of the behaviors associated with the sympathetic nervous system then we call this person warm, concerned, caring, considerate, other directed, etc; in other words, he is a "feeling" person. He can be excited, sad, happy. The whole affective emotional life is based and is found in this family. But then the opposite of this--the para-sympathetic nervous system--gives rise to thinking behaviors because as the heart slows down, the lungs contract, digestion starts again, and in addition to all these maintenance function flowing smoothly, one begins to think. We call it thinking--cognitive behavior. So the "thinking" person tends to be assertive, cool, calm, collected.

All of us have all of these behaviors if we view them as the universe of behavior and these as the families. Every man has the potential to develop them all for if he does not have the physiological mechanism on which these behaviors are based, he cannot live. A man cannot live without a brain. A man cannot live without a spine. This is where these behaviors spring from. So every man has the potential for these. And we spend our lifetime developing these behaviors.

Let us look at our lifetime in six age catagories: conception-six, six-twelve, twelve-20, 20-35, 35-50, 50-Death. During the first period we tend to be undifferentiated in our behavior. All of these behaviors are being developed at least basically in an undifferentiated way with no one having preference over the other. During this period the child is quite unpredictable. Then about age six, we pick one of these and begin to give it preference--not to the total exclusion of others, but we give emphasis to its development. Let us pretend it might be thinking. During this period then he looks like the leader among his peers. He always knows what should be done and is always logical. Early he may have temper tantrums when it doesn't fit and people don't see it as he does. But by the time he reached twelve he may seem to be superior to others because we live in a world that gives tremendous value to thinking behaviors. We live in the age of reason and a man who has developed these behaviors is valued highly. Then during the period between twelve and twenty let us pretend he develops sensing. He suddenly gets interested in tinkering with cars--tearing them down and putting them back together again. He is interested in sports even more than he was as a child. He is interested in all kinds of physical activity and he is interested in conquering the physical world. Then during the period between twenty and thirty-five he develops intuition. While he didn't make too good grades in high school, either because he was not as conceptual as he might have been or because he was so stubborn he wouldn't do what the teacher wanted him to do (he knew what was best), he suddenly begins to become a scholar in college. He becomes interested in the conceptual world and he likes to think of things in the abstract. Instead of tearing the car down and putting it back together, he designs one. Then about thirty-five (he's never been interested in going to church much, and he has never been that interested in social movements), he suddenly gets very interested in going to church and begins to feel guilty about all kinds of things. He joins the Rotary Club and begins to get involved in all kinds of civic action. He may even get ulcers or some other psychosomatic disorder that comes along with the development of feeling. People who have feelings suddenly become very valuable to him. He admires them. Then about fifty we would call him fully functioning. He's like a car that's going on all four cylinders.

We could have designed any kind of person here because using this model there are sixteen kinds. Now what does this say to us if we use this kind of model (or you might use others)? It says that human development occurs for a lifetime, and that's not just a nice phrase, it is an accurate description. Behaviors that occur at any one stage are as important as behaviors that occur at any other stage. How then can we contrive special environments that we call schools and colleges that will insure that this development will occur in the early stages and then not be concerned during the latter stages? So one of the elements of the continuing renewal in educational reform is that education is for a lifetime. Education should occur not only in the early stages to prepare a person to live his life; but education should be the process by which society helps to structure activities so that this behavioral development occurs in a more efficient way than it would if we left it alone. This is something that we must be concerned with for every person from birth to death.

Why every person? During different eras we have emphasized certain behaviors: during the past thousand years when we've emphasized thinking or the previous thousand years when we've emphasized feeling, people who had these behaviors developed seemed to be better than others. During the first thousand years the feeling man, the churchman, was given preference for education. And here we have given emphasis in the second millennium to the business man--to leaders. This assumes that there are some that are not leaders, so we don't educate them. We only pick those which are somehow more elite to give them some polish. The reform would say to us all men have equal potential, for we cannot justify education for all people unless we believe all people have potential. Do we believe all have equal potential if we give differential education? Some go to the liberal arts college and some go to the technical institute, and we give the impression that the technical institution is for people not as good as those that go to the liberal arts.

We cannot prove that all people are born unequal, but neither can we prove that people are born equal. Then we must make an assumption. How do we judge which assumption? By its consequences. We don't know yet what consequences each has but we have some hints. If I believe people are unequal this makes them so. Not in potential, but in the realization of their potential. But if I assume that all people have equal potential this opens doors. This does not give them potential, it just gets me out of their way so their potential can be realized.

In addition to that, we must be concerned with all behaviors. If we are concerned with all behaviors then this makes it easier to be concerned with all people and with all of life. Education's primary function as an institution, other than the integrating function, is intellectual development. Other institutions, like the hospital, are interested in physical development. Others, like the church, are interested in feeling development, and so on. The integrating institution cannot be concerned with just one behavior, or else it chokes the other institutions in the society. It must be concerned with all behaviors man is capable of performing and cannot give preference to any. The man who can handle the physical environment is important to us as the man who can deal with theories. If we are concerned with all behaviors, then the emotional person will have as high regard as the rational. There would then be no secondary curriculum. Each is important to make the man whole--to make the world whole.

What are some of the elements needed to see that this kind of human development based on these kinds of assumptions would occur? First of all, we need relevant social models. How do you learn? How did you learn how to walk? A lecture at 8 o'clock in the morning under Mommy, Walking 101, laboratory at one in the afternoon under Daddy. How did you learn how to talk? Did you have a lecture? Did you have those ear phones on? How did you learn to do anything that you do? Modeling. You encountered something you couldn't do. You encounter a challenge in your environment. All our behaviors are learned through a process called modeling. The developmental process is called shaping. You attempt to approximate the behaviors of another person, a model, and you get feedback, reinforcement. But this won't occur no matter how little or big we are if we are threatened. So that the environment which is needed for the learning to take place must be threat-free. But isn't a little anxiety good? No, it isn't. In order for a person to learn, threat must not exist. If threat exists a man will continue to try old behaviors even though they don't work. So if a child is threatened, if he is afraid, he won't get up to walk no matter how many good models he gets, or no matter what kind of reinforcement he gets. So he must feel confident he won't get hurt. He must feel threat-free. In order for us to learn even more sophisticated behaviors in each family, we must be threat-free. In other words, we must be in an atmosphere of love.

Now what do I mean by this? I mean that it is a condition, a relationship, an atmosphere in which you feel other people have faith in you--they believe in you, they believe you can do it. You must experience faith on their part that you can do it, that you've got the potential. Then you have got to experience understanding. No matter how great the faith is, we still won't try. We have to be understood as we are, uniquely, individually, on our own basis, and then we have to be accepted based on this faith and this understanding. And when we are in an atmosphere where we are believed in, where we are understood as we are and accepted on that basis, no one has to tell us we're being loved. In that kind of condition man will learn faster, man will grow more rapidly. Development will occur at speeds heretofore unknown.

And yet no one really has to tell us this for this is our dream. Man looks for this type of environment, he yearns for it, he seeks it, and perhaps in his frantic efforts to find it he deprives others of it. So in order to insure that each man has a model, that each man has an atmosphere called love, there seems to be built into each human being--needs. The ecologists tell us there are three: need for identity, need for security, and the need for stimulation. If we don't have stimulation we just atrophy and fade away. Stimulation from the environment is needed. That is why we have the reticular formation, that's why we have intuition. That is why we dream to fill in the space when we do not receive any stimulation from our environment, and to carry out other important functions like metabolizing toxic material that causes anxiety. But too much stimulation can kill a person if you put him in an environment where all kind of stimuli are impinging on him. This is called stress. So these must exist in a balance. He must have identity. He must know where he begins and others stop. He must differentiate me from thee. And these needs and these processes occur best when two conditions are present in a man's environment and that is that each man has territorial integrity and a peer group. For our environment consists of the physical and the human. And man must have some control in a reciprocal way over both. If he misuses either then he destroys himself. We are seeing this with pollution which is coming right back to hurt us. It must be a reciprocal or collaborative relationship where others are seen as equal to us. This is possible when all people have territory and each has a group. We spend our lives placing our boundaries which say, "This is me." My house, that's me and I am it. It's a place where I find security and identity, and a place that provides stimulation, and a place where modeling can occur for all of us in an atmosphere of love.

And we hear messages from the wind in the tree tops and little white clouds go a hurrying and the rain is singing love songs to the roses. Because we are a part of it and it is a part of us. It gives us our meaning and our identity. Each man must have property. But this must be balanced by group rights, human rights. For each man needs a primary group. In other words, a human territory of about eight people or less that is his primary place of belonging, his primary group of people with whom he identifies. You identify with your family or your bridge club or other groups; you identify yourself by telling about your membership in these groups.

What does all this mean for the community college? If the community college becomes an educational prototype, if it becomes a more perfect representation of our dream of love, if it serves an integrating function, in the total human effort to become what we can be individually and collectively, then it cannot be a community in and of itself. The college cannot be the community, but the community must be the college. We cannot any longer isolate ourselves from the community. The total community becomes our campus and all citizens become our students. And all of their behaviors become our curriculum and many of the citizens become the teachers as models. As is pointed out in some of the recent writing, faculties have abdicated their role as models and even if they were relevant models, there wouldn't be enough and we'd have to bring in more. So the auto mechanic who is the best we've got in the community, who seems to really care about you and your car, and you have no hesitation about leaving part of you with him to tinker with because of his skill, because his caring is brought in. He is the kind of human being that you wish that others who are called auto mechanics would be, so he becomes then a model. Does he have to leave then and come to this ivory tower? No, students can go to him and see him behave as he does in his normal environment so they can model after him. That would be true of the accountant down at the bank, of the physician in his office, or a nurse in the hospital, or the journalist in the newspaper, or the novelist in his studio, or the physicist in his laboratory. For we can no longer expect people to come to college just for knowledge, for they are seeking behavioral development and that cannot be done by helping them to know or helping them to do. They must be there where the doing is done with the people who do it.

So do we have such a thing as community service? No. It's not needed. That is only needed as a patch on a tire--as something we tack onto something that is not doing the job. For if the college begins to run itself in this respect, then everything it does serves the community. It is community service par excellence. We might have to begin by having community service programs, but not seeing them as ends in themselves. We might see these programs as transition vehicles, catalysts to let the college become what it can be so that the college becomes an instrument to let each individual in that community become what he can be, so that the community as a whole can become what it can be, so that the dream of love can become more of a reality.

You only live twice, or so it seems.
One life for yourself and one for your dreams.
You drift through the years and life seems tame
Till one dream appears and love is its name.
Love is a stranger who will beckon you on.
Don't think of the danger or the stranger is gone.
This dream is for you, so pay the price.
Make one dream come true. You only live twice.

Education has had one life, learning for its own sake. The community college movement is giving us a second life, a life for our dream, the dream of love. And those colleges who are willing to risk the danger of community question, of derision by colleagues, and all the others that will come, will pay the price and will be the colleges that will make the dream come true.

COMMUNITY DEVELOPMENT

From a Speech by Robert C. Anderson

The main question under discussion this morning is Community Development. In order to do so we must answer the question "What is Community?" "What is Development?"

Webster defines community and development in the following manner:

Community[1]

- (a) a unified body of individuals
- (b) the people with common interests living in a particular area
- (c) an interacting population of various kinds of individuals in a common location
- (d) a group of people with a common characteristic or interest living together within a larger society
- (e) a group linked by a common policy
- (f) a body of persons or nations having a history of social, economic, and political interests in common

A community may be described then as a body of interacting individuals, groups of people (organizations) and/or nations linked by common locations, interests (social, economic, political, etc.) and policies.

Development[1]

- (a) The act, process, or result of developing
- (b) The state of being developed

Develop[1]

- (a) to set forth or make clear by degrees or in detail
    1. to make visible or manifest
    2. to subject to chemical treatment to produce a visible image
- (b) to evolve the possibilities of
- (c) to make active
    1. to promote the growth of
    2. to make available or usable
    3. to move from the original position to one providing more opportunity for effective use

Community development can thus be visualized as the visible promotion and activation of community growth patterns moving communities from their original position to one providing more opportunity for effective comments and resource use.

This, to me, means purposeful premeditated planned change.

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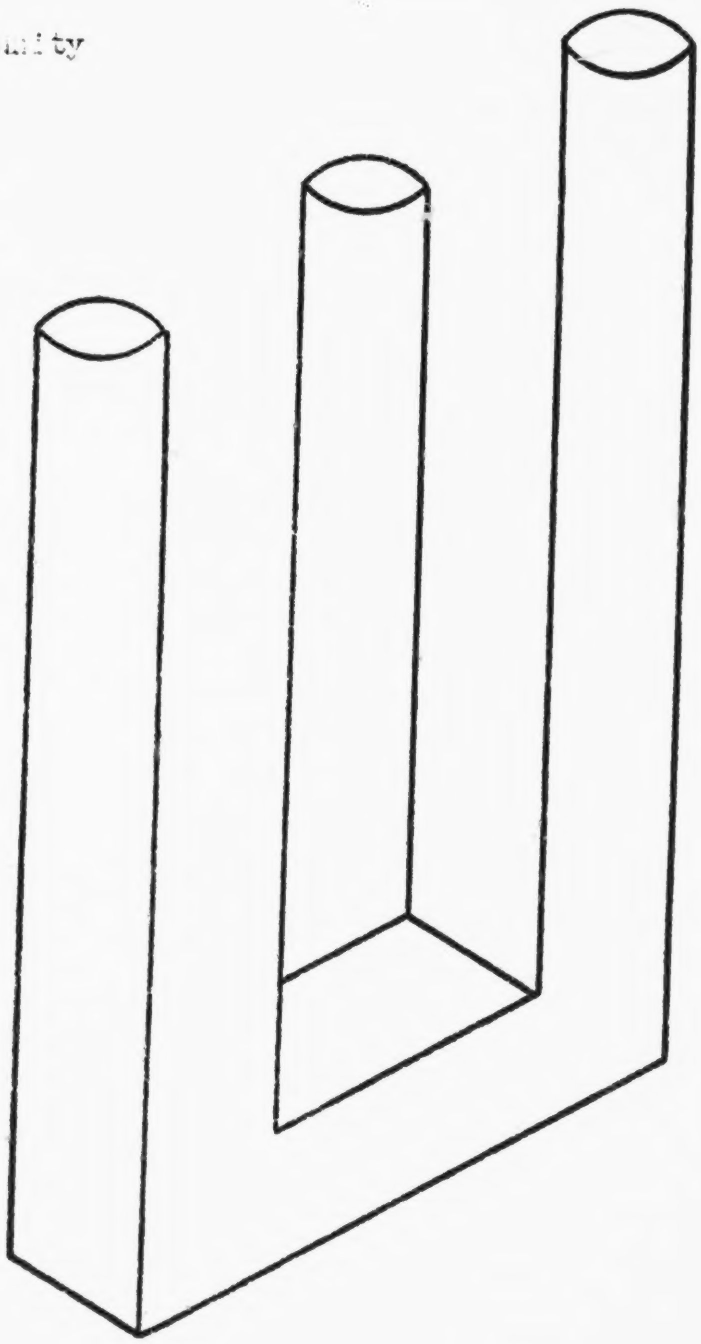
[1] Webster's Seventh New Collegiate Dictionary, 1967.

Figure I - Our Community



This is the community as I see it. Don't you agree?

"An optical illusion!" you say.

Is your community an optical illusion?

"It seems to be at times!"

Let's take a closer look at my picture of your community. Look at it from the top, as your mayor and city council do (Cover up the bottom half of Figure I). As policy making bodies in a community look down on their community, the image or perception they get of the city is clear and distinct. That doesn't say it is the true, the good, or the right image. It simply means they do hold what seems to be a clear perception of the city they are responsible for. The fact that their image may be different from everyone else's (Cover the top half of Figure I) does not necessarily mean that it is wrong, or that our image, from the bottom as citizens, is any truer, better, or more correct. We simply see it differently.

The first point I would like to make is that *the community, our community, is what we think it is, what we believe it to be or not to be*. It's nothing more, nothing less than this. If it is good in our eyes, then that is the way we are going to keep it. If it is bad in our eyes, then we are either going to try to alter it or leave it. How we view it is related to our belief system. It has something to do with identity, with loyalty, and with structure.

My objective today is to present and discuss with you ideas and tools designed to give a better understanding of the communities we live in. We know, to begin with, that each community has a history of successful and unsuccessful "community development" efforts. As a result of these efforts, over time the relationships between people and their systems tend to become fragmented and highly crystallized. Positions are taken; sides are drawn as problems arise and are resolved. While conflicting relationships tend to develop among social systems and the people in these systems when attention is turned to community development problems, *the solutions of these problems generally call for significant commitment and cooperation on the part of all units (social systems) and people directly affected by the problem*.

Church fund-raising activities form the classic example of this point. I know because I am a member of a Lutheran church that is currently in the midst of a building program. If you ever want to experiment to understand what community development is all about, become actively involved in a church building program. To begin with, a fund raiser, an outside consultant, comes in. His job is essentially to destroy the normal social structure of the church community for the purpose of inducing members to pledge funds for the building program. In so doing he tends to violate all the norms of behavior within the congregation for a short period of time. He secures pledges of support; then he leaves town. During this period, a small group of the parishioners resign and join another church. Some parishioners who stay refuse to talk to lifelong friends. The "scar," or the "development," a new church facility, whichever way you want to view it, is left. A congregation grows, new people come, the old people remember the old bitter fights. New people generally do not know much about the old battles but occasionally they stumble into them when they try to carry out new development projects.

I. PERCEPTUAL THEORY AND COMMUNITY ANALYSIS

The community, then, is only something in the minds of men --- it is an image.

An image may be defined as an alterable state of knowledge which governs behavior (subjective knowledge).

(a) It is only what is believed by the possessor to be *true*.

(b) It is a result of all past experiences of its possessor.

(c) It is the everyday situation of self and surroundings taken to be reality.

(d) It has no necessary connection with good or bad, accurate or inaccurate, adequate or inadequate of its possessor's judgment.

(e) It is reality to its possessor and as such it governs his behavior. At any instance, the possessor's behavior is purposeful, relevant, and pertinent to the situation as he understands it.

The notion that a community is nothing more or less than an image suggests that use of perceptual theory to analyze community behavior is appropriate.

The phenomenological approach to the study of community behavior is concerned with the observation of behavior through the senses, i.e. as sensed or reported by that which is behaving. An internal rather than external approach to the study of community behavior.

The analyst attempts to view the situation from the point of view of the specific community in order to predict what that community will do in another given situation.

Example: Part of our perceived social reality of community is the definition of behavior expectations we hold on at least three levels of perception, i.e. perceived expectations as:

(1) A position incumbent of community.

(2) A sub-part or division of the community.

(3) A specific community in relationship to the larger society of which it is a part.

All these levels of perception of reality can be measured by overt behavior (individual or group) of the sub-part.

An analyst must, however, consider at least three other levels of perception about a community: (1) the analyst's view, (2) the community member's view, or (3) the non-member's view.

The characteristic properties included in all these many perceptions tend to vary depending upon the position from which the view was taken. Was community perceived from:

(1) The total society view.

(2) The community self view

(3) The internal position incumbent view.

II. THE COMMUNITY AS A SYSTEM OF SYSTEMS

Observable characteristics of the community system are important considerations in the study of community action. Moe lists some of these characteristics as follows:

> "The community is a system of systems."
>
> "The community is not structurally and functionally centralized."
>
> "The community as a social system is implicit in nature."

The development of a "planned change" program in this type of structure involves many unforeseen pressures, actions, and interactions among the sources of active change power. Conditions in a community which affect change are reported by Moe as follows:

1. Communication of feelings and ideas among people in different groups and organizations is difficult and relatively infrequent. As a result serious misunderstandings among people continue and others are allowed to develop.

2. There is no adequate mechanism at present in the structure of the community for settlement of intergroup differences or achievement of understanding among members of different groups. The community has no way through which policies and programs affecting the whole community can be integrated.

3. Members of the several groups and sub-cultures represented in the community know little about the control systems of other groups, and frequently make unrealistic demands on members of other groups.

4. Few groups follow an action evaluation or an experimental methodology in meeting their problems. Too frequently problems are "predefined" to fit special categories or stereotypes.

5. The objectives, programs, and activities of various groups are interpreted by members of the groups as "mutually threatening." This perception arises because groups are unable to distinguish problem-solving from their own process problems, that is, maintaining membership and keeping their organization going.

6. Leaders and members of organizations and groups do not see or understand each other realistically. The differences in group or member roles are defined by members, and those attributed by members of other groups are great enough to seriously impede effective cooperation.

7. The advantages of cooperation, nonetheless, are generally recognized. Facilities are lacking, however, to implement this recognition.

These relationships found within communities need to be recognized in order that a sound program of action may be developed. The job is primarily one of bridging the gaps wherever possible and in this way obtaining maximum cooperative effort.

III. THE HORIZONTAL AND VERTICAL PATTERNS OF COMMUNITIES

To better understand patterns of a community as a system of systems, it is necessary to understand the structural and functional pattern of organizational activity affecting that community.

Warren provides us with a useful framework through which to view a community. In so doing he calls sharp attention to the changing structure and functions of communities as they accommodate modern development. He notes a sharp change in the direction of greater specialization of function at the local levels. Warren accounts for patterns of modern community structure and function in terms of horizontal and vertical dimensions.

The horizontal axis pattern emphasizes locality. It involves the relationship of individuals to individuals or groups within the locality. This horizontal pattern is defined as the structural and functional relation of various social units and subsystems to each other within a specified geographic locality. This dimension, using the community as the basic spatial unit, is reflected by the many manufacturing, sales and service organizations that operate within community boundaries. Collectively, as the number of organized units operating within a community grows the organized structure of the system becomes more complex. From this complexity there arises a greater need for unit identification so as to bring about greater coordination of functions. For example, as the schools, churches, social agencies, business establishments and other locally operative facilities multiply and differentiate, there develops a need for coordinating the facilities and relationships (both within interest sectors and across interest sectors) of individual units to each other. This function, within the local community, generally is performed by and among the organized units that compose the horizontal axis pattern.

The vertical axis pattern reflects the hierarchical orientation to regional, state, and national organizations that reach into the local community, generally through their individualized specific task-oriented branches. The vertical pattern is defined as the structural and functional relationships of various social units and subsystems of a community to extra-community systems involving different hierarchical levels within systems, which also operate outside of the community system structure of authority and power. This pattern is illustrated by such phenomena as the Michigan Department of Public Health's responsibility for the delivery of services to local county health departments, or the impact of large daily syndicated newspapers or national T.V. networks on public opinion in the community, or Rotary International's influence over local Rotary Club service programs in a given town.

IV. A MODEL FOR COMMUNITY INVOLVEMENT

With these brief images of my view of community, I now want to describe a Model for Community Involvement developed by a group of sociologists at Michigan State University.

Briefly let us follow the path through this Model for Community Involvement (Figure II), and see if it has any relevance to the understanding of community action programs in which you have been participating. I believe it does account for and explain essential aspects of most community action projects.

Let us assume a community problem has been recognized and alternative courses of action have been contemplated.

Starting at the top of the Model (Figure II), our first task is to identify the specific social units (the social structures) that in one way or another are directly affected by the community action to be taken. Make a list of all individuals, groups or organizations that have a socially defined right to become involved in the action. At this point it is not important how or if they will get involved or what position (for or against) they are likely to take; the only test to be met is: Do they have the socially defined right to be involved in the action.

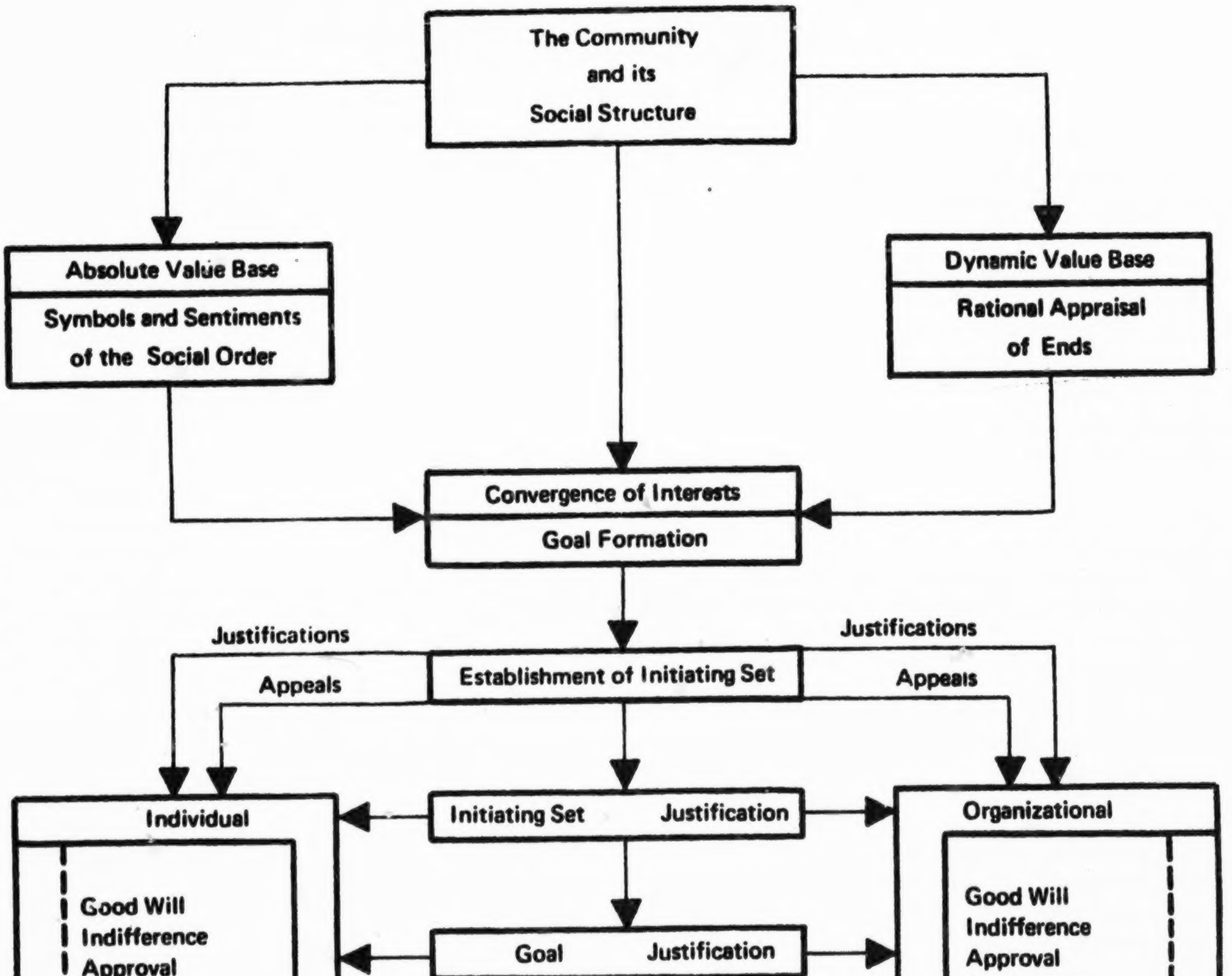
If so they make up the legitimate order affected by that particular problem. The legitimate order is defined as including all individuals or groups who see themselves and are seen by others as having the socially defined right to be involved in the action. One test of such membership is whether the unit in question will go into opposition if it is ignored, not consulted, or not involved.

Next we need to consider the basis for securing cooperation of members of the legitimate order for the community action proposed. Support for such action must logically evolve from value bases appropriate to the legitimate order of the social structure within which it is being proposed. By this I mean that each organization in the legitimate order will independently test--approve or reject--the proposed action using its own organizational values as involvement criteria.

The value bases for cooperative involvement of these units are derived from two sources. The first I call the absolute value base, such as "symbols and sentiments"; the second may be referred to as the dynamic value base, such as "appraisal and allocative standards."

Symbols and sentiments are considered to be absolute in character. They are the time-tested, traditional, generally unchallengeable foundations of an individual's or an organization's behavior. They are belief systems. For example, when I exhort to you that "I believe in Jesus Christ," all the logical reasoning of scientific evidence in the world is not going to sway me from this belief, from this value. And if you were to launch a program that challenged or threatened my belief in Jesus Christ, I probably would fight you. That is a belief system. There are certain things that we

Model for Community Involvement


The Community and its Social Structure
Absolute Value Base
Symbols and Sentiments of the Social Order
Dynamic Value Base
Rational Appraisal of Ends
Convergence of Interests
Goal Formation
Justifications
Appeals
Establishment of Initiating Set
Justifications
Appeals
Individual
Good Will
Indifference
Approval
Sponsorship
Contained Opposition
Initiating Set Justification
Goal Justification
Legitimation and Sponsorship
Organizational
Good Will
Indifference
Approval
Sponsorship
Contained Opposition
Recruitment
Establishment of Execution Set
Special Resources
Personnel
Skills
Technology
Community Action

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[1] *The "Model For Community Involvement" and the descriptive sequence of action flow presented in the rest of this paper are taken in large part from Christopher Sower, John Holland, Kenneth Tiedke, and Walter Freeman, Community Involvement (Glencoe, Illinois: The Free Press, 1967) pp. 301-320.*

believe in and these are the time-tested continuities of life, our cultural heritage, if you will, that have been passed down from generation to generation, from one organization member to another. Every individual and every organization has a belief system, an absolute value base that's not challengeable. To debate it is nonsense. If, for example, I am bigoted and a racist, you are not going to change my heart, as Professor George Johnson of our faculty would say, with logical reasoning and arguments that assert that I shouldn't be. You may be able to do it with some other kinds of strategy but not with rational debate or systematic evidence. This value base may govern whether and how I do or do not become involved in cooperative activity.

Dynamic values, or appraisal and allocative standards, on the other hand, are rationally derived, tentative in nature, and subject to periodic evaluation and change. They are best illustrated by our use of new knowledge. As technology develops, we drop old ways of doing things and adopt new ways, employing the new technology. Such value changes are ever present and occur in all facets of life. We see evidence of this in the market place, in the food we eat and the fashions we wear. We see it in modes of travel, in the space and industrial activities; we even see changes in education, in religion and in community affairs such as human relations.

After the assessment of value bases likely to govern the behavior of the social structure to be involved, the next step in the model is the *convergence of interest*. This takes on a special meaning here in that it implies a convergence upon the acceptance of a common group goal. Different individual organizations can accept the same goal for quite different reasons. The important point is to see to it that convergence does take place *regardless of the individual or independent motive backing this social convergence*. When social convergence takes place, then and only then does meaningful goal formation occur. We engage in cooperative efforts for quite different reasons, even contradictory reasons. This is not unusual. I could cite many examples of where we do it everyday.

In many community development efforts, however, the tendency is to deal with the people who have the same values we have, those who have the same resources to contribute that we possess. We hesitate to talk to those who have a different set of values; we find it uncomfortable and difficult to associate with them. We have difficulty understanding their positions. In essence, we tend to talk to ourselves, never really recognizing that there are other views in the world and that if we really want to involve the people of different views whom we must involve to solve most community problems, we have to do so on their terms, not on ours.

In so doing, we will modify our goal a little bit to accommodate their vested interests. To the extent that points of common interest can be enhanced or solved by a community action proposal we can expect to secure a positive commitment of cooperation from the relevant units. If, on the other hand, we push for action and such a move is perceived as detrimental or upsetting to these vested interests, we would predict that organized opposition to the plan would be forthcoming.

When you attempt to induce an organization to cooperate in community action programs, the main points to remember are:

1. Select symbols and sentiments common to all organizations for use in your appeal for cooperation.
2. Select symbols and sentiments independently held that are not in conflict with other organizations' interests.
3. Do not directly alter or attempt to change organizational symbols and sentiments that run counter to the proposed plan of action. Try to avoid them for it's generally better to "go it alone" than to stir up dedicated opposition.
4. Select common appraisal and allocation standards when possible.
5. Aggressively counter conflicting appraisal and allocation standards with hard factual evidence and you will establish a new base for cooperative efforts.

I want to underscore again the point that the decision to become involved, to cooperate, is made by each unit of the legitimate order on its own value terms, not on yours.

After we have accounted for vested interests, then we can move to the next step, the establishment of an initiating set. This is a group of individuals or organizations who are held in high enough regard to have the social right to initiate a plan of action. They must also be able to legitimize the plan and secure the obligation of others in the sponsorship of action. The right of an individual or an organization to initiate, to introduce something in a community, has to be earned. It is not granted automatically.

The initiating set also has to justify its goal in terms of value bases. As mentioned above, research findings on community action have shown clearly that different individuals and organizations justify group goals for quite different or even opposing reasons. The important test is not how each group justifies the goal, but whether or not it does, and whether it then decides to join in the sponsorship of the action.

An important function of the initiating set in the involvement process is to conduct negotiations to determine how to alter and re-define the goal so as to involve the maximum proportion of the legitimate order which can justify, legitimize, and, hence, sponsor and support the proposed action.

Moving to the left hand block of the Model we see that individuals will either offer goodwill, be supportive, indifferent, or opposed to, the proposed action. Likewise, we see on the right hand block of the Model that organizations have the same alternative attitudes. How access to different individuals or organizations in the legitimate order is to be gained--i.e., whether by overlapping or multi-membership in different organizations, personal channels, justification based on logical reasoning, or by some other kind of general appeal--must be determined and carried out by the initiating set at this stage of the involvement process.

To begin with, they need to account for major organized interests that potentially have something at stake in such a goal effort. These may be classified into at least three groups: approving, indifferent, and opposed. The main point here is to actually identify and specifically account for the kind of involvement that can be expected from the individual and organized interests directly affected by the action proposal.

Early strategy to follow would be the neutralization or containment of potential opposition and the moving of indifferent individuals and organizations into a position of supportive involvement in goal formation and program sponsorship. This can be accomplished by carefully justifying the proposed plan using the independent value bases governing the behavior of each individual or organization. It may be that one of the best sources of assistance in goal formation, sponsorship and execution leadership can be obtained from what are initially indifferent individuals and organizations. If the opposition is not contained or neutralized at this point in the process, common sense would say the plan should be brought to a halt and a reappraisal made.

Community action programs are traditionally perceived as being carried out by community leaders, community-minded individuals. Certainly this has been the case in most human relations action programs. I would argue, however, that most human relations tasks that we attempt to achieve at the community level call for commitments of resources far beyond those held by individuals.

It is individuals who in the end must represent their organization and commit its resources for or against the proposed action. It should not be too difficult to identify the individuals who, as responsible organizational representatives, can justify and sponsor an action program of human relations within their own organization. They must not only be personally committed but must be able to justify the program to their representative organization and secure an organizational commitment of support.

After the decision is made to carry out or execute the action, it is important to obtain the necessary facilities for carrying it out. This is accomplished through what can be called the recruitment process. This is the point at which firm commitments for cooperative action are made. An execution set is formed and carries out the details of the action plan.

THE ROLE OF EDUCATION IN THE AMERICAN COMMUNITY

From a Speech by Dr. Wilbur Brookover
(Edited by Jody Anderson)

The focus of this discussion is twofold, centering on the following topics: (1) Education in what community? (2) The relation of education to the current revolution in the American community.

There seems to prevail the tacit assumption that one school system or one college or one university serves a local community. However, one can no longer consider the local community as the appropriate service area for any educational institution in America. I was speaking to the Kiwanis Club in my home town of Huntington, Indiana a few years ago. I asked the 90 men present how many received their education in Huntington or in communities immediately around Huntington. The response was less than a third, about 20. I then asked how many expected their children to live in this community after they had completed their education. Only one person responded. Thus, when you talk about the service area of an education institution, I raise the question, 'What is that community?'

In a study recently, it was found that only about 30% of the students in a Lansing class remain in the school system over a six year period. This is an average turnover of about 10 per cent a year. These are indices of the mobility of the American people, moving in and out of every local community in the country. Furthermore, the socio-economic needs are not isolated in a specific community. Although they may be heightened in a single local community, there are no boundaries to particular social issues or social problems in our kind of society. Poverty is not only in West Virginia, but in every community.

Therefore, in talking about the role of education in the American community, we're really talking about the role of education in society generally. We must recognize that Americans do not live out their lives in a particular community. And when we're educating boys and girls in any community, we're not educating them for that particular community to any large extent. So, we're talking about education in the American community and not in any local geographic area.

This brings me to the second question. In one sense the "lack of community" is one of the major issues in American society today. This high mobility is one aspect of it. Another aspect is the tremendous cleavages that have developed in American society that destroys the common feeling of belongingness and "we-ness" which characterizes communities. We have cleavages of all types . . . black and white, rich and poor, the unprivileged and the privileged, the SDS and the establishment, and those labeled gifted and slow. The democratic revolution, perhaps unintentionally heralded by the Declaration of Independence and the Bill of Rights, is finally upon us. We speak of this revolution as a black revolution or civil rights revolution, but in a broader sense, it is a revolt from inequality of opportunity, unequal treatment and a stratified society or community with differential patterns.

What is the relation of education both to the forces that produced this revolution and to the role which it may play in ameliorating the problems bringing about the desired results? How has education contributed to this state of affairs in the American community?

In my opinion, education is a, perhaps the, major cause of this condition. The reasons are as follows. On the one hand schools throughout America have taught the rightness of a belief in equality of opportunity and equal treatment. But at the same time, in educational practice for the past fifty years we have denied the validity of this belief. We have operated on the theory that human beings are unequal, grossly unequal, and we practice the operation in which we presumably identify the unequal people and assign them to unequal kinds of education which guarantees almost 100 per cent of the time that they must have unequal positions in society.

One manifestation of this belief in inequality is segregated schools. The next most obvious is the almost universal practice in American education of differentiating curriculum. Such differentiated programs of education are called grouping or tracking and we give them different labels such as gifted, average, or slow. After we have labeled the students and our labels are based upon some identification of presumed differences, we assign them to unequal kinds of education. All of this is based upon an assumption which is basic in the American educational system - that human ability is fixed and limited. Yet, this assumption has never been supported.

To assuage our guilt in this process, we call these differentiated educational opportunities . . . individualized instruction. Such individualized instructional programs are simple euphemisms for descrimination. Thus, our educational system, which has consistently operated on a theory and a belief in inequality and practiced the system that guarantees differentiated unequal education, has helped to lay the foundation for the current revolution in American society.

As education has helped to contribute to this situation, it can contribute to its solution. But we must make a basic change in the tenets of our educational system or the revolution will destroy it.

The past decade has shown that the community college has served as a safety valve for post high school education. If we had not developed and expanded rapidly, the opportunities in community college settings, higher education in America would be in worse trouble than it is today with the demands of the disadvantaged and the disenchanted. But this cannot continue indefinitely. The provisions of unequal education for the poor and black at the post high school level will not be accepted indefinitely. If the community college programs are perceived as inferior, the system will not long be tolerated by those who are denied high quality education.

I see no evidence that American education has yet shown a determination to provide leadership for correcting the situation which has produced the current inequalities. There are many examples of our insistence on maintaining the traditional practice and traditional theory of discriminatory, unequal differentiated education.

What can we do about it? We have to change both our theory and our practice. We must simply come to believe what we say about equality of opportunity. We must practice in education our belief in the equality of opportunity. This requires that we remobilize our resources to provide high quality education for all children, rather than perpetuate the unequal, discriminatory education based upon the assumption of inherent and fixed differences in ability. Only then would we have a chance to correct the problems that have produced the revolution. But unless we do it quickly, we're going to miss the chance.

COMMUNITY: CONCEPTIONS AND MISCONCEPTIONS

From a Speech by Dr. James Parker
(Edited by Patricia B. Sullivan)

In discussing the American community and especially the American city, one of the misconceptions has been that the cities are getting worse and rapidly deteriorating and that communities all over the country are becoming so bad that the situation is insoluable.

When one looks at the city from a historical perspective, one sees that life has always been difficult; there has always been poverty in the city and much worse poverty than we have at the present time. Even some of the poorest of the poor in our ghettos are better off than the poor of 17th century London, for example.

There has always been a lot of crime in cities although possibly not as high as today. There certainly have always been riots and civil disturbances in communities; and there are instances in the past in which many people lost their lives in riots.

There has always been overcrowding and poor housing for people. Sanitation and polution were terrible -- streets littered with horse manure, garbage tossed into the streets.

The death rates in the cities in the past have been much higher than those in the country. Today there is relatively little difference among whites.

Cities have always had down-trodden minority groups walled up in ghettos; in fact the pre-industrial city in many cases had actual walls built around the ghettos. The cities have always had unemployment.

Cities in the past were often ugly, unesthetic and dirty and it is only in the large public buildings that you find anything approaching interesting, aesthetic architecture. The average house was not necessarily well-built nor was it well kept up.

We have raised our aspiration level terrifically high about the kind of life we expect in cities. We expect no less than to eradicate poverty and we hear predictions that poverty will be eradicated in twenty or fifty years. Unemployment is supposed to be eradicated. Water and air-polution is considered to be insufferable. We are also expected to make our cities beautiful and culturally stimulating. Well, this is a tall order and it is little wonder that the Blacks especially in our communities have become discouraged. The aspiration level has been buttressed up very high by the mass media through TV, radio, and movies. These high aspirations are commendable, but we ought to keep in perspective how far we've gone in developing viable cities and not get discouraged and certainly not take the point of view that everything is going down hill and that there is no hope for repossessing the cities.

Another misconception is that life in the cities is superficial and that relationships between people are transitory, segmental; that people tend to be anonymous within the city, that the primary group structure is breaking down; that people are utilitarian -- they take advantage of one another -- they exploit one another -- that loneliness is a great problem in the city, and that nervous conditions are much more prevelent in the city. Most of these views expressed by Louis Wirth in a classic article, "Urbanism as a Way of Life" are not true of the city in general. They may be true of a small segment in the inner city, but it's not even always true there. Louis Wirth was describing Chicago in the 1920's which was gobbling up hundreds of thousands of immigrants who were disorganized and poor, and having other liabilities of being an immigrant.

Studies do suggest a lively primary group life within the city; that the anonymity supposedly characteristic of the city is not really true; that exploitation is not neccessarily higher.

Another misconception is that somehow when people move to the suburbs, they change: you become a republican, an avid church-goer, you become more interested in your children; the home becomes matriarchial because the husband (in the folk-lore, at least) is away from home all the time. People in general do not change very much by moving to the suburbs; they carry their characteristics along with them. There are, however, examples of people making slight changes; there are compositional effects; that is, they are affected by the people around them so that if a lower-class person moves into a middle-class suburb, he's likely to change a little towards the middle-class style of life. But even there, he is faced with segregation of lower-class and middle-class people within the suburbs.

Another misconception is that people need to be surrounded by trees and grass. We think grass and trees make people into human beings; make them better citizens; make them happier. There seems to be no evidence to support this. Many people in urban areas wouldn't live anywhere else because they find the city too exciting, and too interesting to leave. Many people do go to state parks rather frequently, for vacations. This may not be an indication that people are rejecting the city, the stone walls and pavements, etc., but just that they probably live in dull urban environments -- and urban environments don't have to be dull -- and are escaping, temporarily, this condition. There is some evidence that children do not like to go to playgrounds within the urban areas. They seem to prefer the exciting life of the street to the rather dull playground environment. The playground may have very little supervision whereas the street does have the supervision of anxious mothers, neighborhood gossips, looking out of their windows to see what's going on out in the street.

Another misconception is that old neighborhoods should be torn down when they begin to look dingy and ratty, and new neighborhoods built up. Be yearing down the old neighborhood, you destroy the culture and the social structure which undergirds the life of the people. The old neighborhood groups, the stores where people congregated, their cliques, is suddenly ripped out. Secondly, it is very expensive to rip down old houses and put up new houses; often the new houses are no more aesthetic and pleasing than the old houses were. The primary consideration here, however, should not be the economics, but the fact that the culture and social structure is disrupted or even destroyed.

It is also a misconception that the community may be defined with some precision. The community has many fluctuating boundaries. What each individual considers as his community boundaries may differ from his neighbor's conception of boundaries. There are economic boundaries, political boundaries, which may be quite different and yet which may in part overlap one another. There are recreational boundaries and social boundaries in the community.

Finally, it is a misconception that having a lot of police around will make the streets safe. It is the opinion of Jean Jacobs in The Death and Life of Great American Cities, and my opinion also, that the only safe streets are streets that people use -- where there are a lot of people walking up and down all the time exercising social control over what's going on. The only way you can have safe streets and interesting streets is to have mixed use -- that is private homes interspersed with small businesses and even a small manufacturing outfit that isn't too noisy or offensive in some way. Multiple use creates interesting neighborhoods, according to Jean Jacobs. We are doing just the opposite -- we are creating homogeneous neighborhoods: places where people sleep; shopping centers completely separated from the residential section; cultural centers, like the university which is completely cut off from the rest of the neighborhood.

So, in light of some of the misconceptions, it seems fairly obvious that people in general and people in city planning positions in particular should be re-educated regarding the relevant facts before we will get much accomplished.

STRATIFICATION IN THE COMMUNITY

From a Speech by Dr. Vincent Salvo
(Edited by Patricia B. Sullivan)

Stratification concerns the distribution of resources in the society --that is, who gets what, to do what, for whom. The conception of who gets what in stratification is universally applicable; it may be applied to a society, to a group, or to the goals or values within individuals. The concept of stratification is simply that of ordering. As such, two extreme states exist: balance and inbalance, which may be described in terms of their relative distance from each other, or social distance. Social distance may be measured by such variables as income, education, occupational prestige, wealth, intelligence.

Another introductory comment should be added. In sociology, man is defined as a social being; he is defined relative to how he is perceived by other people. A well-known example is that of Cooly's looking-glass-self. This is not the only way to look at who and what a person is, but it is the predominant conception.

Social stratification has two major functions for the society and the emphasis placed upon either one varies historically. In the past, when sociology was emerging, the consensus characteristic of stratification -- the integrative function of the class system -- was stressed. The class system holds the society together; there is concern with problems of allocation and resource utilization. The society as an entity, or global concept, has goals. These goals are products of individual values and aspirations, but as such, they're different, or at least not necessarily the same as individual values. In order to arrive at a definition of an organizational or societal value or goal, it is not necessary that every individual value or goal be equal to the societal value or goal. The total may be different from the sum of the parts.

Thus, with this kind of realization, sociologists began to stress the second function of social stratification, that of disagreement, or dissensus within a society -- the differing values, aspirations and kinds of resources which individuals within the society hold. The principles of democracy are applied, and as such, hold as valued, or a good condition, dissensus, pluralism, the non-unitary, rather fragmentary nature of a society. It is good, dynamic and wholesome for the society to contain counter-being elements, or groups which fail to subscribe to the same values, norms, procedures.

Within this kind of a structure, conflict is more probable than within the old conception of society. One must not assume, however, that because conflict is more probable that is necessarily the inevitable result. Disagreement may be institutionalized, or channeled within certain limited restraints. An example of an institutionalized conflict is labor negotiations. Where violence existed in the past, there now exists a nonrational but directive kind of process with a minimal amount of overt conflict where labor and management are able to maintain their distinct interests and goals. The structural containment of conflict gives viability and dynamics to the American industrial structure; it is this viability, conflict, tension, which precipitates change and makes for progress.

The distribution and use of resources by a society, according to Lensky, is determined by power; those individuals, groups and institutions which have power utilize the resources of the society to their own benefit. If we accept Lensky's theory, we are left with the problem that the use of power is selfish, or that man seeks to actualize his own needs. The study of stratification, then, is the study of distribution of power in the society.

The characteristics of stratification deemed most significant for uncovering power relationships in the society are income, education, occupation and ethnicity. The two dominant theories of power distribution are: (1) the elitist theory were power is defined as concentrated in the hands of a few; (2) the pluralist theory where power is assumed to be widely distributed in a society, although still unevenly distributed. At the national level, the elitist model says that because of the increasing scope, size and obligations of government that political power tends to concentrate in the hands of those who control large bureaucracies; under similar pressures, economic power concentrates in large-scale, quasimonopolistic institutions. There tends to be a drawing together of political and economic structures into the often maligned military-industrial-political complex. This elitist model assumes that once this power distribution has occurred, those holding power will be reluctant to let go of it. Resources in the society tend to be used more and more in terms of the military-industrial-political complex's own interests, or the interests of those groups who support that distribution of power.

The pluralists argue that the major difference between the elitists and pluralists lies in the rate of balance of distribution which the pluralists posit. They argue in terms of offsetting power resources; that some groups within the society by joining together are able to overcome the continual dispersal of resources in the same manner to the same group.

In terms of income distribution, a question raised earlier, some sociologists and economists see income as being more widely distributed; others see more freedom and flexibility in the middle and upper class, but less of this in the lower, or poverty class. The question remains arguable in terms of the interpretation of the data.

Occupational and educational distributions are highly linked. Individuals with high status, high reward occupations, tend to send their children to colleges that insure complimentary high educational attainment and high occupational status in the future. The best predictor of a male individual attending college is still his father's social status.

Ethnicity is a pervasive measure of class. Every group has been relegated to the bottom of the ladder initially. Every one of the white ethnic groups has managed, with varying degrees of speed, to climb up from the bottom. Skin color has persisted in our society as a caste characteristic. People with darker skin, regardless of educational attainment, or of occupational status, made less money, has lower social status and had fewer resources than people with lighter skins.

What does all this have to do with community? In his book, Community in America, Ronald Warren defines a community in terms of the vertical structure of society and the horizontal structure of society. The vertical structure, which is becoming increasingly important, consists of those characteristics of communities and individuals which are shared throughout the society which are products easily picked up by the mass media. The vertical dimensions in a society make a banker in California more like a banker in New York than a laborer in his own community.

The horizontal dimensions of a society seem to be of a more personalistic consideration. In our society of large-scale organizations, these vertical dimensions, particularly in educational institutions, tend to define "professional" values which are legalistic and rational. The horizontal dimensions of community tend to be those which link people together in areas other than work, occupation; that is, a friendship relation. The interaction of people in the same community, albeit of different occupations or professions, demands some kind of accommodation between the individuals so involved. But the nature of these relationships are different than the nature of the relationships involved in the vertical structure. They are primarily self needs on the part of individuals to be liked, to be supported, to be prestigeful.

When we talk about the status structure at the national level and at the community level, we may define them as basically similar but different in important respects, so that many of the studies which have been done on community status structure by people like Warren, Hollingshead, Hunter, Dahl, and Hosey are essentially meaningless in terms of the national structure. These represent individual, indigenous and distinct cases. First, communities differ in terms of the range of occupations, prestige and resources which are available to them. For example, if the total range of occupations in the United States falls between two points, from janitor to Supreme Court Justice, it is unlikely that any community is going to demonstrate this same range. An inner city will fall on only part of the continuum; a suburban community will fall on another portion of the continuum so that the study of the distribution of power and resources in local communities cannot with certainty be equated to the general social structure of the society. Communities may also have a different distribution of occupational categories than does the national society which may look somewhat normal with the community, but may be skewed toward the bottom or top of the occupational range when looked at on the larger societal, rather than at the community level. Local communities differ from the larger society in terms of the range of occupations and the occupational categories within the community.

When stratification (social power and the distribution of resources) in the community is studied, one might question the applicability of a particular community study to another community, or indeed to the larger society, and what effect the distribution of income, education, occupation and ethnicity have on the community. In order to help change the distribution of resources and power, one must see how the present distribution is operating.

THE KELLOGG COMMUNITY SERVICES LEADERSHIP PROGRAM

From a Speech by Dr. Max Raines
(Edited by Robert E. Balster)

As you may know, Michigan State University was one of ten institutions originally selected by the Kellogg Foundation to provide leadership training programs. The thrust of this was to prepare community college administrators for the rapidly growing community colleges throughout the country. This program was launched in the early 1960's. Dr. Max Smith, who passed away last December, had been working here on a special appointment from John Hannah to make sure that junior colleges were well represented throughout the institution and that their problems would get a good voice. He was the logical person to assume responsibility when this opportunity for development of the administrative training program came along.

Over the period of years Dr. Smith trained and placed more than 40 administrators and many of these fellows now hold key appointments throughout the country. I don't know of any training program that was more prolific in turning out administrative candidates than was ours. And I think this partly goes back to Dr. Smith's experience as a superintendent. He was a practical "get-it-done" man. He had a lot of political "know how." He understood the development of community colleges thoroughly and had participated in many feasibility studies. I think almost all of the recently established community colleges in Michigan used him and his staff members, who were Kellogg Fellows, for studying the feasibility of establishing their community college. And then he began to operate much more widely than this. In fact, he had just finished a study of Missouri higher education, trying to find what role the community colleges might play in Missouri.

The Kellogg programs were located at the University of Michigan, Wayne State, Columbia, Florida State, the University of Florida, the University of Texas, the University of California at Los Angeles, and the University of California at Berkeley, (I probably have left out one or two). But then we were told, in 1965 just when I was arriving at MSU, that this program was going to be phased out--that Kellogg felt that they had participated in the training of administrators to the point that the institutions could carry on without outside financing. They indicated that Michigan State and others, if they wished to have another Kellogg grant, propose something that would be different, that would show some new thrusts and direction for the community college movement. I found myself as a new person on the staff with the responsibility to come up with the proposal. I asked various people on our staff what they thought might be a good approach. I spoke to Don Leu, who some of you may know. He is an outstanding man who is now the Dean of the College of Education at San Jose State, and who had been here a number of years and was strong in the field of facilities, development, etc. He suggested that the community impact of the community college needed to be thoroughly tested. I am not sure that Don was aware of community services programs as such, but I think he was looking at the model of the land grant institution, thinking that a community college could well do the kinds of things that Michigan State had been doing in this state and that other land grant colleges had been doing in other states. There was a heavy emphasis in all of our thinking at the beginning of community development aspects more than the self-development aspects. We were not looking at the whole array of community services as they have now been defined, but rather at the community development aspect because we felt the expertise of the University would be brought to bear in a more effective way in this area than in some of the other areas. We had a feeling that cultural programs and recreational programs were probably being well taken care of.

I prepared a proposal with the help of many people and submitted it to Kellogg. This was three years ago this October. Kellogg responded very favorably and we began a period of negotiation to work out the details.

Originally, we had planned to work with three outstanding community colleges throughout the country. We were considering Cleveland as one and St. Louis as another. They had already done quite a bit in the field of community services and were in metropolitan areas. But Kellogg felt, and I think rightly so, that it would be better for us to be closer to the people with whom we would be working if we were going to use these colleges as laboratories and have interns there. The expense alone of transporting people back and forth to these major cities would be considerable. Also, the "territorial imperative" entered the picture. We would have been walking into the territory of other universities. We might well have been asked "what is Michigan State doing here?"

The gist of the idea was simple from the beginning as a concept. It merely said we want to try to test out and explore the potentials of the community college in relating to its community in a dynamic way. We also wanted to use these efforts as a laboratory so that people could go there and participate in the development of programs. As we went through our process of selection--there were some 11 or 12 colleges in Michigan that applied--it became apparent that our best course would be to choose one each of three different types of institutions. One in a rural setting; one in a medium-size city setting and one in a large metropolitan area. This we proceeded to do. We went through a rigorous process of selection because the outcome would mean a great deal to the institution selected.

Finally, the selections were made. Montcalm was the first to be announced. It is a rural community college in Montcalm County. They were given about $116,000. Lake Michigan's three-year program, which was just getting underway, was provided approximately $206,000. Oakland Community College, which has a gigantic operation in many ways

(34 full-time people on the staff), was given some $186,000. Michigan State was provided approximately $180,000 for our training program.

Our purpose is to develop a graduate training program on the campus--a multi-discipline kind of program--that would adequately equip people for this type of activity.

We were really getting underway! One of the first things that I did was to locate our two interns with whom I am so impressed, Nolen Ellison and Andy Goodrich. Dr. Gunder Myran. who is our field director, was working on his doctorate at the time the program was initiated. We identified 13 colleges who were doing a good job in this area. He visited them and did his thesis in this area.

We arranged with Kellogg for internships primarily at the doctoral level though we are going to experiment with the master's level and at the specialist's level. Interns will be paid $1,000 a month if a doctoral student and a lesser amount on one of the other levels. The $1,000, we thought, would be good for an internship and it certainly is but when you travel and live for three months--just move out to a place and then move away at the end of three months--it's really not a great amount of money. We used the Mott Intern Program as a model in that one would be able to get credit, get paid, and get vital experience. Hopefully, the internship would come at the time when the person was close to completing his doctorate and he would find a topic, while he was out in the field, that would be conducive to a good, strong, *practical* kind of dissertation that would also be of help to the institution where he was working.

Well let's turn now to the aspect of *community analysis*. There is a lot we already know about the needs of people. We don't always have to make studies to find out some things about them because the problems from one community to another can be quite similar. One could start a program with little or no effort in community analysis. I am sure that an awful lot of programs have been done on an ad hoc basis. The Mott Program in Flint has used the ad hoc approach quite successfully. They have preferred action to analysis. At the same time, I think it could be agreed quite successfully that their program might achieve greater meaning elsewhere if it incorporated continuing community analysis on a more formal basis. We feel, for example, that Montcalm's community services program will eventually reflect the benefits of their community analysis. Part of this emphasis on analysis, of course, is designed to satisfy our needs as a demonstration project. If we are going to build leadership programs and bring people in from around the country to look at these programs, we must be able to give rational answers to such questions as, "How did you decide to make *that* thrust in *that* community?" We need analysis to answer. This seems to me to be the rational approach that we must employ. Consequently, we hope to learn what kinds of ways you can best generate the information you need.

How can you get the information you need in order to make decisions? You can do it just by studying the statistics of the county. You can do it by questionnaires. You can do it by personal interviews. You can do it just by studying the statistics of the county. You can do it by talking to the leaders of the county.

One of the things I think is implicit in all of this is "What are the perceived problems of the community?" How do people tend to think of it? If they have, for example, a high death rate on their highways in that particular area, do the people show any particular awareness or concern about safety in the streets? What other kinds of problems are they aware of? Obviously, a paper pencil survey is the quick way to get information. But the problem is, you're not sure how valid the information is or how reliable it is or what you can do with it. A more productive method in many cases is to conduct a series of systematic interviews. Such interviews are stimulating to both parties and can produce productive ideas as well as interests in taking action.

A technique that is not very often mentioned but would be interesting is an analysis of editorials in the local newspapers to see what they emphasize. Also letters to the editor might reveal needs. What do citizens perceive to be problems? It doesn't mean that those are the problems, but rather reflects what they see and what positions they take. Also there will be all kinds of bulletins that will be going out in the area to various organizations that will be reflections of their perceptions of their own lives and how they are being lived. So you can see there are many potential data sources besides questionnaires.

I want to emphasize one final thing. If you're gathering the data on the basis that you're going to persuade somebody to do something because you've got statistics--don't be misled. Nobody trusts statistics these days. They know what can be done with statistics. You're not going to be able to persuade anybody to do anything with a lot of data. It will only be what you have managed to obtain in the way of insight that helps you to reach inside the person and know how to respond to him, how to pitch this kind of publication to certain people, and so on. It is the insight that is gained by the investigator that counts. It is the thing that happens to the investigator and also what happens to the clients when they are in the process of being quizzed that's terribly important.

These random thoughts represent some of our views regarding community analysis and its role in building a sound program of community services - a program that will endure because it is germane to the real needs of the community.

COMMUNITY SERVICES: A VIEW FROM AAJC

From a Speech by Dr. J. Kenneth Cummiskey

It is very difficult to talk of a national view of community services because there really isn't any. It is a very clouded picture, characterized by a pluralistic country, very individualistic and regional. In addition, the programs we write about and the things we are actually doing often differ greatly, so one must look rather individually at community service programs to obtain an idea of what is actually happening in that community.

Many factors effect the way the college serves its constituents. The following are some of the things which effect what the college does and which way it goes with its programs:

(1) Usually there are pre-existing views that determine community service programs. There are differential educational traditions and expectations in each region and state.

(2) The antecedents of the institution itself. Where did the institution come from? Many of them were vocational schools of one kind or another, some in the south and southwest were black high schools, many were regarded as the thirteenth and fourteenth year of high school and were generally created to serve the transfer program. Whatever the school was before it became a community college, its history has an impact upon what it is now and on what it can be.

(3) The expectations for the college of the community. The community usually goes through great agonies to establish and develop a college. There are many personal agendas to be met. When we talk about expectations, we mean the expectations of the taxpayers, community leaders, students, and the "folks" in the community. In a small town, the college is often a source of great pride and the people are looking for the image of what a college should be.

(4) The background and preconceptions of the administration and faculty of the institution.

(5) The population of the area and the economic status of the community.

(6) The presence of other colleges and service institutions in the area.

(7) The precedent of neighboring institutions and of other known institutions. It is easier to follow neighbors who are having successful programs, and we usually can look for support for what we want to do.

(8) The competence, aggressiveness, and creativity of the community service director . . . the person who is responsible for the programs.

(9) The financial base and income potential of the college. Obviously programs are easier to start when there is more money to spend.

In 1947 in the Community College Journal, September 1947, p.12, XVLLL #1, "Opportunities for Community Services," as "responsible, directed participation by students in the service activities of local agencies, organizations, and groups involving cooperative arrangements between the "college and community." This concept is still in practice in some programs. In the early 60's, Ervin Harlacher developed a definition which stated that community services were the "educational, cultural, and recreational services above and beyond regularly scheduled day and evening classes." Gunder Myran of Michigan State University offered another definition..."Those efforts of the community college often undertaken with other community groups or agencies which are directed toward providing educational solutions to social, economic, cultural, and civic problems which are not met by formal collegiate degree or certificate programs."

To me, community services isn't a program, but an institutional attitude and institutional focus or direction.

Criteria for evaluating the community services program:

(1) The source of financing of community services programs.
(2) Mechanisms for responding to new and varied programming ideas and demands. How does the college make itself available for requests? What does it do when the request comes in?
(3) The total college attitude toward the community services program.
(4) The community perception of the role of the college in community development.
(5) Lastly, and most importantly, the congruence of pressing community needs (national or local) and the actual community program of the institution.

Community Services Programs have included the following:

1. Entry level specialized manpower training
2. Vocational and professional upgrading and updating
3. Community and career counseling
4. Social service referral services
5. Cultural enrichment
6. Avocational enrichment
7. Recreational activities
8. Civic education
9. Community research

10. Community resource clearinghouse
11. Civic center function
12. General educational upgrading
13. Technical assistance programs
14. Special services for special students

People and Institutions Served Include:

- Children, youth, young adults, middle aged, senior citizens
- Illiterates, dropouts, high school graduates, college graduates, professional people.
- Indigent workers, middle class, affluent
- City, county, state government, schools, churches, business, industry, social science agencies, military, recreational departments and community action agencies.

Types of Programs Offered Include:

- Formal semester length (on-off campus, non-credit)
- Short courses
- Forums and community meetings
- Concerts and lectures
- Exhibits, tours and field visits
- Facility use (equipment - supplies)
- Mass media services
- Technical assistance - research
- Counseling programs and referral services
- Recreational activities
- Publicity campaignes for community projects

Private institutions are very much involved in the community service business. They tend not to be as comprehensive because they are smaller, but there is quite a range of programs from community organization, enrichment programs, etc; almost the whole gamut of activities which we have in a public institution.

Organizational and Instructional Departures

1. Movement from: Campus as single base
   Semester length credit hours
   Formal entrance requirements
2. Commitment to education of adults along with education of youth
3. Creation of new, non-traditional staff positions, free of certification
4. Increased responsiveness to community change
5. Development of community feedback mechanism for curriculum change
6. Development of programs for educationally unaware and inarticulate
7. Community services considered in architectural design
8. Equality of financing of programs

Some Critical Issues

A. Comprehensive Program VS Programs responsive to priority community problems

1. Does the comprehensive community survey shield us from the need for immediate response to community crises?
2. Do advisory committees shield us from real voices in community and the real image of the college and its role?
3. Do demands of comprehensive programming become counter productive to program demands of community?
4. Does preoccupation with an immediate problem inhibit the establishment of a solid program that can cope adequately with future crisis?
5. Might we mistake surface issues for underlying causes of tension and provide program for wrong problem?
6. Can you possibly respond to immediate need at the same time that you're building a comprehensive program?

B. Financing of Programs - thru taxes, tuition, federal grants or local grants

1. The one single measure of commitment to any program cause, or principle is how, and how much, we invest our resources in it. (Budget allocations identify priorities)
2. If all segments of the community are equally worthy of educational attention, all programs should share in tax based general college funds.
3. Autonomy of funding enhances the prospect for autonomy in programming
   Self support allows for independence
   All funds have strings attached
4. All programs of worth benefit someone. The someone will pay if the benefit is great enough and if he is asked.
   The moral thing, legal thing and what is best for the soul of the institution, is general support for all programs considered valid for the institution.
   Often the strategic and tactical plus what is best for the community is self support.
   Remember, if all programs must share in competition for general funds, they must gain priority status over general education, transfer and occupational education to gain adequate funding.

C. Integral Part or Satelite for Service

Autonomy gives independence which gives flexibility, however, integration yields dependence which causes rigidity. If goal is community preservation or restoration we may be better served by flexible, experimental, autonomous center specially equipped and staffed for community oriented programming.

Does the reality of institutional rigidity allow for a total institutional effort? A special division allows for a laboratory for institutional change and new program development.

The Miami-Dade Model of a community junior college allows for a bit of both. Advice: For the new institution with enthusiastic administration and flexible faculty - go for total college involvement.

For the older established institution (3 years +) start with the experimental center and a program to slowly integrate total institution and faculty. For the impoverished institution with minimal resources to share, go it alone and build your own empire.

D. Civic Center, Resevoir or change Agent?

1. The Center for community life role
    a. a cohesive and definable community
    b. the need for a locus and focus for community life
    c. and that the college is equipped geographically technically, philosophically and financially to provide the center role.
2. The resevoir of educational resources role assumes
    a. a supportive rather than initiative role for the institution
    b. that community will partake of resevoir and hence derive benefit
    c. that you can change society from within one of its institutions
3. The community change role assumes
    a. the college serves in a primary or initiatory rather than supportive role
    b. that the community as now constituted is inadequate and demands change
    c. that you can change society from within one of its institutions

III. Projections for the Seventies

A. Recognition of service to community as the role of the community college. Implications for concept of constituency served, delivery systems used, and range of educational services provided.

B. Establishment of division of community service. Charged with responsibility for providing:

1. liaison with community
2. liaison with other service agencies within the community
3. surveying community needs and resources
4. development of comprehensive programs

C. Levying of a "civic tax" by local community college districts to support their programs.

D. Increased flexibility within occupational education program to provide short duration certificate programs adjusted to local industrial needs and trainee needs.

E. Expansion of the counseling and student personnel function to the non-student constituency of the college, i.e. community counseling and social welfare referral service.

F. Establishment of multi-purpose community education centers throughout community - providing counseling services, classroom and meeting facilities and social, recreational facilities - staffed full time by neighborhood para-professional personnel and on a scheduled basis by professionals - oriented toward providing introductory services for the college and serving as a closely linked, easy-access halfway house for the programs of the main campus of the college.

COMMUNITY SERVICE THROUGH EVENING AND EXTENSION CLASSES

From a Speech by Professor Russell J. Kleis

As we proceed with a discussion of evening and extension classes, I take it that we are not constrained to think merely about the subject matter of those classes -- nor about scheduling schemes or teaching techniques -- but that we are appropriately concerned with certain covenants of the community college, the essential character of the enterprise we label "education" in these United States in this closing third of a life-shaking, life-shaping century, the distinguishing characteristics of those whom community services serve, and the problems of professional ethics and practice which these considerations set for those of us who administer evening and extension classes.

I take it, too, that we are to deliberate and behave and deal with each other as professional colleagues, -- consulting and pooling judgments, not teaching and being taught.

Forgive me if I speak in the wrong idiom, -- for I come from a subculture where we speak of continuing education; and I think we mean essentially the same thing (when we are disciplined in our use of the term) as you mean when you say community services (and are disciplined in your use of that term). Forgive me, too, if at any point I sound as if I know -- really know -- what I am talking about. That's an occupational hazard of professors, -- that they lapse into a belief, or cause others to fall into a belief, that they have come to possess, by divine revelation or otherwise, some bit of ultimate truth. This is a mortal sin, -- for we of all men should know that while we must act on what we take to be truth, our perceptions are likely to be imperfect, and truth is served only as we perfect and validate them.

So I do beg of you: take what I shall say, test it against your perceptions, engage with me and each other, and see if together we can't increase and improve the knowledge we need and hold in common.

I shall speak then, ever so briefly, of four things:

1. A conception of the essential character of education;
2. Evening and extension class students as learners;
3. A major covenant of the community college: community service; and
4. Some ethical and practical obligations these considerations set for us.

Please note your questions as we go; say it as you see it; and hopefully, we may all be a mite wiser by lunch time.

A Concept of Education

Most moderns conceive of education as synonymous with schooling, and schooling as a corridor through which one must pass on his way to a world, at its end, called "life." One going through school learns about and prepares for life out there. This is an inadequate and too-benign conception.

In a primitive world one learns about life by living it. Children learn of hazards and happiness by sharing the life of family and tribe. Boys learn their roles by being with boys and men. Girls learn feminine roles from other girls and women. Rituals mark progress and one learns by "doin' what comes naturally."

In a more complex and technological and urbanizing world, one marked by specialization and interdependence and massive concentrations of power and change -- and our world is all of these, -- education cannot be so casual, so natural. That would be unsafe and intolerable to both the learner and his community. Monitoring, mediating, informing, organizing, interpreting, disciplining, correcting, and the nurturing of needed skills, -- all this and more must be attended to, -- without the enormous risks involved in trial and error learning. First in castle and church, and now as a product of public policy, schooling has become involved. But schooling is not education; it is merely an instrument in its service, -- and not always a worthy one.

Education is the increasingly complex process by which a person comes to terms with his world, becomes what he is within it and chooses and expresses his influence upon it. It is a transaction in influence involving mutual giving and receiving between a person and his world. It is, more often than not, mediated by an agent called teacher or more generally mentor. The mentor may be parent, professor, parole officer, pastor, or patron; it may be friend, foreman, counselor, colleague, tutor, or one's inner self; it may be school, church, home, community, profession, or society en masse. It is the mentor function to facilitate the transaction by manipulating and mediating influence. Its end, change, may be educed in the person or in his world or in both. If educed in the person, change is called "learning"; the encounter of a person and his world educes change in either or in both, called learning in the person or development in his community.

We should note that either learning or development may be either positive or negative, deliberate or accidental, good or bad, noble or base. We should also note that when we speak of "education" we commonly include in our meaning only part of its meaning; most commonly, I presume, we mean "good" change as opposed to bad or neutral, learning in persons as opposed to development in communities, deliberately educed as opposed to accidentally produced change, and formal work of schools, churches, and homes as opposed to informal encounters of daily life. But, as Paul Goodman irreverently reminds us in his Compulsory Miseducation the negative, accidental, bad, base, and informal are always possible and usually present; and one who plays the role of mentor, -- personally or institutionally, -- has an ethical obligation to be informed, competent, and responsible lest the changes wrought be havoc. Further, he will assess the unintended educative influences at work, consider how he can utilize or how he must counter them, and develop his own strategies with full attention to the total of educative forces at work upon those he would serve.

Such, in brief, is the concept of education I pose: a complex process within a complex of processes, -- the process by which a person becomes humane or doesn't, and his community becomes a fit place for human habitation or doesn't, on the basis of choices he and his fellows make and execute or don't. It is a process none of us really ever begins and no one ever really finishes. It is always going on. We may direct it a little or be directed by it utterly. It is continuing education.

Evening and Extension Class Students as Learners

The students of whom we speak are adults; and that makes the critical difference. They are adult, not by virtue of years alone, not of stage of biological maturity, though these are assuredly involved. They are adult because they have taken adult roles. They have jobs, own property, pay taxes, vote on public issues, have mortgages, budget scarce income, have wives or husbands and children or parents depending upon them, make decisions and take the consequences, -- or they should and would take these roles if they could. They are the real "now generation." They are not preparing for life; they are living it, -- or should be. They have completed or abandoned or been denied the primary role of student; and now, as adults they allocate a portion of their restricted resources of time, money, and energy to the instrumental role of student. Their needs are seldom the needs of children and youth. Rarely is their principal need a need for data; they are swimming, -- perhaps about to drown, -- in it. Rarely do they need more experience; they may seek better experience or escape from experience or assessment of experience, -- but quantity of experience they have. They need to find meaning in experience, -- their experience. They need to find solutions to problems, -- their problems. They need to understand family life, -- their family life, as it is and as it might be. They need training for jobs, -- their jobs as they are and as they will become. If they are to be well served they must do more telling and less asking. If their teachers are to serve well they must do more asking and listening and less telling. They rarely need to be given problems; they bring them. The problem with problems is to recognize them, clarify them, and solve them or adjust to them.

The adult student returns to the "corridor" of our classes not to be told what is "out there" in life; he is out there and he "knows." He may not see it right, but he sees it; and he deals with it as he sees it. He often needs help to see it straight, -- and often those most helpful are those who are out there with him. A very large fraction of teaching and counseling may necessarily be directed to "un-learning," for as Josh Billings has observed ". . . it warn't the things I didn't know what done me in; 'twere the things I knowed what wasn't so!" It's a taxing task of teachers to know when truth is coming clear to the learning adult, -- and when it is utterly fugitive or hopelessly entangled with myth and misinterpretation. And it's a frustrating fact that simply stating truth does not assure its being seen or seized.

Issues the adult student confronts are seldom simple; his decisions to change almost always involve others: family, friends, employers, colleagues, neighbors, -- and often upset them. Clear right answers are difficult to derive. They rarely rest wholly on logic. The choices he must make are for real; and the stakes are often higher than we know. Resistance to change is no stranger and it ought never to be treated with surprise.

But marvel of marvels, the students are there in our classes! And if we have the intelligence and respect and competence and integrity to be genuine enablers of their becoming, their neighbors and their friends will be there too. For the world it is a-changing and learning a living is the name of the game -- if knowledge and reason are to have a part in our becoming, -- as persons and as communities.

The Community College Covenant

We have defined education as the complex process through which a person comes to terms with his world. And we have said that individuals and institutions serve as change agents to facilitate the coming to terms.

There is more to the story; and the community college through its community service function is likely to be deeply involved.

The coming to terms involves, ideally, both the person and his world. The individual under influence of the agent is both nurtured as a person and conformed to the expectations of his world and the roles to which he aspires within it. His world, on the other hand, and particular roles within it, must be both firmly established and open to change if they are to be made and kept fit places for human habitation. Education then (continuing education) is a reciprocal process involving at minimum four functions, each of which is critical to free and fully humane living:

1. the forming (conforming) of the person to fill his personally desired and socially required roles

2. his participation in establishing his "world" as an orderly, efficient, and moral community

3. the nurturing of the person to be what he may become and to play his part as a free member in a free community

4. his participation in continuing renewal of his community as conditions change and as needs and contributions of its members change.

Continuing education, again, is person development and community development. It is always going on; it may be either positive or negative; we may be either active or passive with respect to it; it results from increasingly rapid encounter between person and "world"; and it is especially important for adults, for it is they who make the choices that make the difference in the quality of personal and community life.

Enter here the community college!

Knowledge is the new coin of the realm, -- the new key to the full life. Earlier generations have struggled to own property. Soldiers of most eras have been rewarded with land. Our generation is different. The most valuable "fortune" a father can bequeath is his child's education. G.I.'s of World War II and since have been awarded education for their valor. Industrialists know that ideas are their increasingly critical capital. Poverty and ignorance are almost synonymous. Learning and nourishment are parallel and persistent functions of living.

We made an interesting false start in that soon-to-be extinct institution, the junior college. We assumed that more youth needed more schooling to prepare for the future. We assumed that by facilitating their transition to college, or their "terminal education" at a 2-grade higher level we might dispose of a problem. How quaint! Now we know that our problem is not to dispose of a non-disposable problem but to live creatively with the opportunities in an essentially new world whose most prominent characteristic is pervasive change.

That calls for an educational institution in which complex problems can be examined and resolutions developed by mature men and women. Such an institution the college, at best, has always been.

That calls, in a radically changing world, for a college fully open to all who confront the problems and possibilities attendant to change. Such an institution a people's college, at best, would always be.

That calls, in a free society, for a people's college readily available to all of the people where they may confront the problems and possibilities and each other and where they may maximize the application of knowledge and reason to their vastly expanded opportunities for becoming, both as individuals and as communities. Such an institution, an essentially new form of institution, had to be created. That, in my judgment, is what the community college is all about. Its ideal form, unique to each community in which it "symbiates" is emerging but not yet clear. You, its community service directors, are likely to be the principal determiners of its form and function, for community service, broadly conceived is its *sine qua non*. Implicitly, often subconsciously, always centrally and under whatever label it chooses, it is the covenant of the community college to faithfully perform the continuing education function.

Ethical and Practical Obligations

What a task you have tackled!

Yours is no residual function. Your central issues are not those of full-time versus part-time students, full-time equivalents, credit versus non-credit, evening versus day school, or overload pay formulas for faculty. Nor should you be concerned primarily about articulation and transfer between curricula and institutions.

Your principal problems are institution building, program development, relevance, renewal, responsible scholarship, reverence for truth, -- the creation and nurture of a knowledge center and intellectual conscience, maximizing the flow of health-bearing ideas throughout your communities and in and out of the colleges you serve.

In an almost literal sense a community college should be the intellectual heart and lungs of its community, -- sending a flow of ideas, purified and enriched, through the social-cultural arteries of the corporate body, -- nourishing and stimulating as it flows, filtering out the waste. maintaining life in the pink. And its health must be carefully guarded, for as its health is transmitted so is its malaise. An anemic college cannot transmit vitality; and infection at the heart will be diffused throughout.

I suggest that your classes be quality tested to assure that they deal with matters that matter. I would hope you would not become greatly concerned about academic credit -- the trading stamps some people need and others get hung up on. If the credit-free course is as good as it must be, no one can be hurt if someone gets appropriate credit for it.

If day students want to slip into a night class, -- or a night student into a day class, -- the world won't shake too much. But let's be sure, if the class is a college class and is for adults that it is an adult college class. Youth need to test out their adultness on occasion!

Faculty members should be accorded the privilege of teaching and being taught by adults. But they must never forget that it is a privilege -- a real privilege, and not to be taken lightly. Taken seriously and responsibly the adult teaching experience can make a professor new and better, -- and everyone profits when that happens.

An American institution, lately popular in these parts, is the "flea market," a great but dangerous institution. Junk of no value and antiques of great value, "white elephants" and new merchandise, hot items and "dogs," are indiscriminately presented and often undiscriminatingly purchased. Anyone with an item to sell will find a customer naive or astute enough to buy. The market manager sets no standards, is interested only in volume of sales, and "takes his cut off the top." A flea market serves a useful purpose in clearing attics, sales floors, and estates of the deceased; but it would be dangerous in the extreme as the place to buy the necessities of life.

Community service divisions of community colleges are often tempted to function like flea markets. In any community there are indiscriminate sellers and undiscriminating buyers of ideas. One can "get a program going," make loud music on the cash register, create lots of traffic, light up many classrooms, accumulate column inches of press, and even please many trustees with a flea market operation. But a flea market is not a safe place to buy the necessities of life, -- and knowledge is a necessity of life.

The community serving covenant of the community college is a high trust. Sir Richard Livingstone says that "education should prepare one to distinguish, in life as in lesser things, what is first-rate from what is not." Those of us entrusted to administer education should be able to tell the difference. The health and vigor of both our colleges and our communities depend heavily upon the mutually productive counter commerce in ideas between them. Neither must be by-passed and neither must be "sold out" in that commerce. No one in or out of the college has more responsibility for the quality of that commerce than the community service director; and no function offers more opportunity to influence the ethical and practical soundness of the transaction than the evening and extension class function.

SECTION III

COMMUNITY SERVICES IN URBAN SETTING

MAKING COMMUNITY SERVICES RELEVANT TO NEEDS OF THE ECONOMICALLY DISADVANTAGED

From a Speech by Major L. Harris

The most distinguishing characteristic of a community college is the institution's involvement in community services activity. Even though most community colleges have concentrated their community oriented programs within a division or department of community services, the entire college should represent this kind of community relationship throughout the spectrum of its offerings. I favor the community college providing a total community service including the involvement of all of its divisions and departments.

The problems of the economically disadvantaged are usually so complex that cooperation between, and involvement of diverse institutional services are absolutely necessary. Any institutionally sponsored program oriented towards meeting needs of the disadvantaged loses substantial potency if needed support isn't available from various elements of the college.

Project Search, a community service of Cuyahoga Community College, utilizes various institutional supports. The Project is for the purpose of encouraging and assisting residents of Hough, an economically impoverished community, to achieve additional education. Within a two-year period the Project has been responsible for more than 500 individuals furthering their education, and over 85 per cent have enrolled at Cuyahoga Community College. Academic, financial, and personal support have been provided by divisions, departments, and individuals throughout the College. Students who needed improvement of their learning skills often enrolled in the "College Skills Program," which is a semi-structured program with courses in basic communications and mathematics. Academic tutoring has been another vital service needed by Project Search students. This support has been partially provided by students and faculty of the college on a voluntary and paid bases.

The Community Service division of Cuyahoga Community College offers a New Careers program which prepares economically disadvantaged persons for employment with the city's municipal government. During 1968-69 approximately 100 men and women were trained for positions of: Health Technical Adies, Plumbing Inspector Aide, Recreational Aide, Interviewer Aide, Water Serviceman Aide, and Police and Safety Aide. Many new career enrollees probably would have never completed the program without the participation of not only other community services programs but also other institutional services. Counseling was provided by the college's counseling staff and Project Search counselors. Various Cuyahoga Community College instructors provided formal and informal academic instruction. These are only a few of the many and varied means a college or university can utilize to promote the success of community services programs which are oriented towards the economically disadvantaged.

Unless there is inter-divisional and inter-departmental involvement, these community services programs become less effective. An individual recruited from a poverty neighborhood by a Talent Search Program becomes easily discouraged when he daily confronts insensitive college faculty and staff. Whether these institutional personnel represent areas of arts and sciences, technical and occupational, admissions, or financial aids, their response to the disadvantaged individual's request for service leaves an indelible impression. If an institution has a financial aids office which insults and offers poor service to economically disadvantaged students, the administration has an obligation to initiate changes within that office. The positive effects of recruitment and counseling of talent search clients can be almost completely negated by insensitive and uncooperative actions of individuals representing institutional services.

Regardless of which programs are provided by a community services division, the respective communities should be involved in the planning of such programs.

Residents have the potential for providing valuable input into the planning of services which are oriented towards their neighborhoods. Usually their daily communication with other residents of the community aids in keeping them informed about prevailing needs and problems throughout the neighborhood.

Hough area residents were consulted during the planning of the Project Search Educational Counseling Service. These individuals made suggestions to Cuyahoga Community College about the educational needs of their community. Their familiarity with the predominant concepts of residents about post-secondary education provided a basis for sound planning of an educational talent search program. These community consultants knew from experience how the elementary and secondary school experiences of their neighbors had influenced the negative attitudes toward education that were so prevalent throughout the Hough community.

Not only are indigenous persons valuable assets during the planning stages of a community service program, but they also represent a potential for productive service as regular members of an advisory committee.

All of the Community Services programs at Cuyahoga Community College which are oriented towards serving the economically disadvantaged have advisory committees. Individuals who are indigenous to the service areas are included on these committees. Responsibilities of the Project Search Advisory Committee include:

(1) Reviewing Project objectives and activites to determine their relevancy to community needs.

(2) Offering suggestions concerning Project improvement to the Director.

(3) Regular communication with the community to promote the identification of shifts in needs and values.

Advisory Committee members, who are residents of Cleveland's Hough community, have provided some exceptionally cogent input into the continuous evaluations and revisions of Project Search activity.

The value of neighborhood resident participation is not limited to advisory functions, but also includes application of services. At Project Search indigenous personnel have been particularly effective as counselor aides. This position primarily involves recruitment and follow-up of clients. The propinquity of counselor aides to other residents of Hough facilitated their contacting of potential clients. This relationship als aided in the making of secondary contacts.

One Search counselor, the secretary, and the student assistants all live in the Hough area. Individuals and groups throughout a neighborhood usually accept a community service more readily when they believe the program makes a genuine effort to employ residents in responsible positions. This kind of trust usually furthers effective communications between those being served and those who are doing the serving.

A community college which intends to develop programs for the purpose of meeting the needs of economically disadvantaged persons, via its Community Services Division, must first recognize the complexity of this endeavor. The college's commitment has to be weighed along with its service potential, and a balance should be sought which would promote the success of the proposed service. It is also incumbent upon the college to recognize the necessity of indigenous persons to participate in the planning, development, and operation of community services programs for the disadvantaged. The fundamentals set forth in this presentation have been basic to the success of Project Search; consequently, there are implications for utilization of these and similar fundamentals with other community services directed towards the economically disadvantaged.

THE LIFE STYLES AND LANGUAGE OF THE GHETTO

From a Speech by Dr. Joseph Taylor
(Transcribed by Garry Demarest)

We are an urban nation. More than seven people in every ten live in urban areas. Not only are more people living in urban areas but they are concentrating in large urban areas. The core - the inner city - of these concentrations is the focal point of interest for analysts and problem solvers. Representatives of great universities have conferences to find ways of more fruitfully discussing and attacking the problems that exist and avoiding those that may be anticipated.

By way of developing perspective, we can agree with Abrams that

> "The history of civilization from Memphis, Egypt, to Memphis, Tennessee, is recorded in the rise and demise of cities. It is the strong of Rome with its million people in the first century reduced to a city of 17,000 in the fourteenth; of the scourges and famines of Paris and the renaissance that made it the intellectual capital of Europe; of the heap of ruins that was London fifty years after the Roman evacuation, its rise under mercantilism, its desolation by war, its resurgence to the London of today."

"In our own era, the cities of the world are witnessing their greatest surge in man's history. Hordes of people are leaving the hinterlands in quest of the city's opportunities, its excitements and way of life. The city has become a frontier with all that this concept suggests.

Cities have changed from "self-contained trade centers" into cores of ever expanding regions girded by independent formations which the city can no longer swallow up - at least comfortably.

Industries have followed population, workers have bought homes near industry. Churches have followed their parishioners. Department stores have moved into roadside shopping centers. Here the housewife can secure her goods and gadgets with a minimum of inconvenience.

Some affluents have remained in well kept mansions or expensive apartments so long as they had some insulation from the ugly, the unsightly and the unwelcome and the ghetto and all that this term connotes.

Dramatically, and with a touch of pathos, the central city is left to the poor - the less favored - less mobile - minorities who came and still come to the city in quest of an opportunity - a break. The fact that large numbers of these newcomers are black Americans lends a new and puzzling dimension to the confused and explosive situation that is the modern city."

It is thought arresting to know that in another decade, as many as 25 American cities may have a majority population that is black. This gives a special urgency to the relevance and urgency of the tone of the Kerner Report:

> "Our nation is moving toward two societies - one black and one white - separate and unequal. Discrimination and segregation have long permeated much of American life. Now they threaten the future of every American. To pursue our present course will involve the continuing polarization of the American community and ultimately the destruction of basic American values."

The discouraging potential of this polarization is suggested by recent events in Minneapolis, Los Angeles, and New York City in the election process. Recent events in Youngstown, Ohio and York, Pensylvania, suggest in less subtle ways that all is not well - that we need healthier contacts between people who live, think, feel and act differently. Since our concern is with the ghetto, perhaps we ought to characterize the child in this position in America today.

> He is deprived in destructive ways. He is poor with all that poverty in an affluent society entails. He is black in a setting where blackness still predisposes to competitive disadvantage. He lives in a home where his elders are politically inactive and economically unsophisticated. He is more likely than not to live in physically uninviting surroundings.

Such a child - and other children like him - will develop a way of life not unrelated to the conditions in which and under the influence of which they live. Persons who have an interest in understanding, working with, influencing the people of the ghetto need an awareness of the following:

(1) The subcultures of the inner city while inculcated by the groups found there are likely to be sources of mystery and awe to persons who seek to bring the standard values of textbook education.

(2) The content of these subcultures--identity, tools, skills, etc., values, aspirations, etc. provide a source of contrast to that of people differently situated.

(3) Perspective for viewing problems must be broadened. All of the problem here is not that of helping the culturally different or the economically deprived. More important is the commitment to break the cycle of poverty because it is an anomaly in an affluent society and eats at the very vitals of a healthy society which purports to have equality of opportunity.

(4) Persons who work at these problems need certain commitments.
    (a) The individual has intrisic worth - capable of change, growth and development.

(b) That all people, however, situated have the capacity to respond to worth while overtures. This makes it unnecessary to assume that people cannot respond to appropriate stimuli.

(c) There should be commitment to learn about differences --to appreciate them--accompanied by confidence that understanding differences and adopting them are not one and the same thing.

All that I have been saying has been necessary background for a few pointed remarks about the topic "Life style and language of the Ghetto resident." An attempt has been made to characterize the conditions which make the ghetto both a place apart - distinctive and, at the same time merely a subculture of the dominant American scene.

As educators and social planners and engineers, you need to better understand these people. Hopefully, the thoughts which follow will provide some leads that will enhance your effort in this direction. Two requisites must be pointed up:

(1) You need an awareness that it is important to understand what makes life meaningful for persons living in undesireable, restrictive circumstances in which the ghetto abounds.

(2) You need tools with which to augment your understanding. It is relatively simple to acquire the latter if you can develop the former.

When we speak of the life style of the ghetto resident, we are in effect talking of a subculture - one that grows as a result of the nature of the contact that its members have with the larger culture. It has its own meanings, emphasis, nuances - but, it is never impervious to the sentiments, beliefs and values of the larger society.

The culture of a people constitutes a kind of blueprint or guide to behavior. It points up what is worthwhile, what is good, bad. It says what it means to be something - somebody. It points up the things to which one could and should aspire. It describes the roles to be played, outlines the prestige that goes with them. It provides the tools of communicating. It addresses itself to the whole of life that the group has experienced. It has mapped out a pattern of responses for each configuration of experiences. It is among these that, in its restricted position the minority in the ghetto develops those responses that seem different both in degree and kind from the larger culture to which they are a response. It would be instructive to itemize some of these components.

IDENTITY

Much of the current rhetoric in black-white confrontation grows out of the very real restraints that have been placed on the growth of the individual black, because the goods of life for the minority have been in short supply for the minority.

Historically, black with its antecedents, colored, negro, afro-american has been associated with arbitrary limits on full participation. Growing up as a black has always involved some inculcation not only of the fact of limitations but to varying degrees the rationalization of these limitations. In the black ghetto, one still finds language that refers to the status of black that made "black is beautiful" both a desireable and necessary emphasis. One's time reference does not have to extend very far to hear "white-right; yellow-mellow; brown-stick around; black-get back."

In another vein, one can detect hopelessness and despair about improving one's position. One can hear:

"Troubled in mind and blue, but I won't be blue always.
For the sun's going to shine in my back door some day."

"What makes the broke man sleep so sound?
He knows he was broke when he first layed down."

"What's the use of getting sober when you are going to
get drunk again?"

Or again, one can find in lyrics contradictory prospects:

"My honey stay in your own back yard
Don't mind what the white chillun do.
What do you suppose they'd give a black little child like you?
Stay on your side of the high board fence.
Don't cry so hard.
Go out and play as much as you please
But stay in your own back yard."

"Well, son, I tell you - life for me ain't been no crystal stair.
Its had tacks in it, boards torn up, no carpet on the floor, bare.
But all the time, I have been reaching landings, turning corners,
And sometimes going in the dark where there ain't been no light.
So boy, don't you turn back cause I'm still climbing
And life for me ain't been no crystal stair."

All of these suggest something of the feeling options that the black and poor resident may work with as he reflects on who he is and who he may become as he tries to establish his identity. This is the background for the highly suggestive "I'm somebody--"

I may be on Welfare)
I may be in jail   )   but I'm somebody
I may be poor   )

ROLES

No matter what the group in which one seeks membership, that group makes demands in terms of the roles people play. It is necessary for these roles to complement each other if the job of living is to be accomplished.

Success is important in all facets of American society. How you achieve it and means of measuring it vary from group to group. One can find greater flexibility in creating recognition for successful roles in the ghetto than would be claimed for the same roles in wider society e.g., members, etc.

VALUES

What is worthwhile and meaningful is related to the demands that the environment makes on the individual to survive. The shared meanings of the members of the ghetto environment constitute these values. The rigid and restrictive nature of the environment when compared to the environment enjoyed by people better situated leads to different ways of seeking what seem the same goals...e.g. family stability - "dozens."

LANGUAGE

The language men speak contains the flexibility that permits the necessary gradations of feeling and another expression for the demands of the environment in which they live.

To illustrate this point, you are invited to "translate" the following expressions:

"I'm kicking, but not high.
I'm fluttering, but I can't fly.
I used to have something. I never had much.
Today I have nothing at all.
I'm poor. I'm so poor that I couldn't buy a gnat.
A rassling jacket with low neck and short sleeves."

"My first name is James. My second name has never been told.
But I have been loving pretty women ever since I was twelve
year old."

"They call it stormy Monday. Tuesday is just as bad.
I get the blues on Wednesday and Thursday is Oh, so sad!
The eagle flies on Friday. Saturday I go out to play.
I go to church on Sunday and I kneel right down and pray.
I say, 'Lord have mercy, please have mercy on me.
Won't somebody find my baby and bring her home to me.'"

ASPIRATIONS

One learns that to which he may aspire. He is not born wanting to be a space pilot. He must learn what is worth seeking.

DISCIPLINE

Discipline whether willingness to submit to social restraint or to postpone gratification of wishes is related to expectation regarding rewards and punishment.

SUMMARY

The burden of my remarks has to do with an irritatingly deleterious result of urban growth in contemporary America. Our calloused and insensitive preoccupation growth and success have left us with an unhealthy condition at the very heart of our cities - the ghetto.

It is not accidental that the great bulk of the inhabitants in many of our large urban centers are black. In the parade of migrants to the city, blacks have been at the end of the line. They were preceded by other who served sentences of varying lengths in the ghetto. To a degree, that which faces the black ghetto dweller now faced those groups that preceded him. His longevity in the ghetto is related importantly to his visibility and the circular thinking and acting that have grown up about it.

The human animal, whatever his pigmentation or heritage, has an amazing capacity for coming to grips with the opportunities and pressures of his environment. The life style, the subculture of the ghetto, is no more, no less than the defense that the ghetto dweller develop as a defense against the isolation and insecurity to which he as an individual can easily become a victim in the already impersonal urban environment.

Persons living together in the throws of city life share that which gives them as persons the chance for maximum growth. Such values may seem to be anti-social and contradictory when compared to the dominant values of the society. Indeed, in effect, they may be. However, they are but indications of the different mix that sub groups in a society may form in the desperate effort to survive and retain a measure of dignity.

Those of us who hope to motivate and/or effect change among those who are part and parcel of the worst aspects of ghetto living would do well to improve our grasp of what life in the ghetto really means. The French have a saying, "Tout comprende c'est tout pardonner." (To understand all is to forgive all). We need not make this commitment. However, we can hardly be effective in producing purposeful change in the life of a group if we don't know what their actions mean and if they speak we only hear but do not understand.

COMMUNITY INVOLVEMENT IN INNER CITY PROGRAMS

From a Speech by Dr. George Howard
(Edited by Alfred M. Bauer)

New York is generally the exception to most of the rules as I have encountered them around the country. In the question of involvement, I have noticed over the years that the many things that are happening in New York, simply because it is one of the largest metropolitan areas in the United States, tend to be a little bit ahead of what eventually filters down to other communities. Occasionally, the reverse of this process occurs. The area in which the Urban Center is located is a community of 400,000 people which comprise part of the approximate 2,500,000 which make up Brooklyn. It is my purpose to review with you some of the things which have occurred during the past five or six years in the terms of community involvement in the above area.

This whole notion of community participation in the ghettos, for the nation, dates back to the beginning of the Johnson administration and its declaration of the war on poverty. Someone down in Washington came up with that now famous phrase "maximum participation of the poor" and decided that every community action agency should have a Board that would represent the community and guide the professional staff that was to be hired in carrying out their wishes. At first, these attempts were not felt in the ghetto. As a result, these programs were looked upon with suspicion by the residents of the inner city as an attempt to "cool the ghettos." There has been a continual growth of the movement of tax-supported efforts to get communities to organize and make themselves felt in those things that are of concern to them. Presently there are around twenty-nine community action centers in the New York area.

This notion of bringing together poor people to make decisions has some very, very big problems related to it. The idea of gathering together one hundred people on a Board is highly suspect. If you bring together a number of unsophisticated people, sit them down in a room and ask them how to spend $5,000,000 when most of them are making $5,000 or less - you are going to have problems. And this is exactly what we encountered. In the case of our area, the first year was chaotic and the directors came and went. However, the structure persisted. Elections were held and a second board was elected. Non-residential consultants were also brought in and given full voting rights. This is how I got involved. It was a very interesting period. It was not unusual for a Board meeting to end because of some type of distrubance from either within the Board or by someone from the outside. Police protection during Board meetings was and is sometimes necessary. Needless to say, these are some of the negative aspects of the program.

This type of program was initially set up to be essentially unworkable. Surprisingly, we are still in business and we have spent our first five or six million over the past three or four years and we do have a going agency. An organized system of parliamentary procedure is now evident at our meetings. It seems that this pattern of development has been the same throughout the other areas. It apparently takes a period of two to three years to form a stable, sophisticated, informed group who, by trial and error, have learned to relate to each other in a reasonable way and to deal with the new concepts and problems which in the past, many of them never gave a second thought or even a first thought. Much to the surprise of the "establishment" the program is beginning to work.

As a result of the relative success of the program, the "establishment" has taken note of this and taken steps to further complicate the situation. The Model Cities Program, which is now developing, has one-third of the Board members appointed by the mayor. Even though the budget has increased from six to sixty million as of yet, no obvious effects of the program are apparent. However, it may take, as previously noted, two or three years before any effective results may be observed.

The latest crisis for current programs is "programming in place" as proposed by the Nixon administration. Each agency must program only at the rate that they spent in the 1967-68 budget year. As a result, you are staying in place and even going back two years. Another "kicker" is the emphasis upon only what you actually spent. Many agencies did not spend their full budgets in their early years and, thus, will be subject to severe automatic budget cuts.

The development of community action boards has enabled the creation of a core of sophisticated civic workers who, even after leaving the Board, will continue to work in many different ways. Using advisory committees in a democracy is a problem in that they may not operate fast and efficiently, but they do function eventually and find their own level in terms of each problem that they encounter. A Board of this type must also work with a professional staff which may have counter purposes and directions of their own particular design. Nonetheless, we have gotten the final compliment, as far as we are concerned, in that the ground rules have been changed. Apparently the program did work under the previous system. Community control in the metropolitan area is a definite movement which will receive much more emphasis in the inner-city area.

Summary of Responses during discussion period:

Briefly, the "Brooklyn Urban Center Program" is a special experimental program set up by the New York State University to offer vocational work for the people who have recently graduated from high school or dropped out. Each center completes a job survey of the community to determine local occupation needs. Programs are offered in the following areas:

1) Office Skills,
2) Secretary Science,
3) Business Machine Repair,

4) Drafting,
5) Electronic Data Processing,
6) Apparel Processing,
7) Off-Set Duplicator Operator Techniques, and
8) College Adaptor Program.

Control of the Urban Center Program is quite complex. The New York City Community College, the City University and the State University have a direct relationship to the program. The budget for the program is approximately one million dollars. An average of $1,000 per student is spent. $300 of this allotment is spent in renting the Center's facilities. The professional staff includes faculty members, student advisors (counselors), and administrators.

Between 1,300 and 1,500 students pass through the Center each year. Two-thirds of these students are preparing for entrance into careers. During the past two years approximately 400 persons were placed in college as full-time students. An agreement with the New York City Community College enables up to five per cent of their freshman students to come from the Urban Center. Up to two hundred people can be admitted from the Center's program each year. The effectiveness of the program can be judged by its eighty-six per cent retention rate during the year.

THE STIGMA OF THE POVERTY IMAGE
IN INNER CITY COMMUNITY SERVICE PROGRAMS

From a Speech by Mr. Richard Ricca

In my brief presentation this afternoon, I have been asked to talk about some of the problems arising from the close association and identification of our programs with the War on Poverty. Specifically, we will be concerned with the intangible question of image and attitude.

Our relationship to the poverty program is significant at many different levels. For most of us, the most obvious and tangible relationship is financial. We have developed a variety of proposals to get money from the Office of Economic Opportunity and other federal agencies. Having been funded, we now spend an unseemly amount of time chafing at federal guidelines, fending off monitors from Washington, and worrying about being refunded.

Preoccupation with this financial relationship is understandable. It should be a source of some concern, however, in that it often makes us lose sight of the fact there are other dimensions to our relationship with the war on poverty. These dimensions are influenced greatly by funding, but they would apply, even if we didn't receive a dime from the federal government.

Chief among these is the status of the poverty program as a well publicized fact of life in urban America. The existance a visible, functioning poverty program was bound to have a profound effect upon the way in which the community received our efforts in the inner city. If nothing else, it gave people a bag to put us in. They know all about poverty programs; they are hip to the way they work; and, most important of all, they know what to expect.

Being put automatically into the poverty bag can be a help or hinderance, depending upon the nature and effectiveness of the existing poverty program in your community.

But regardless of your local situation, it is important to recognize that the public's initial image of community services programs in the inner city is going to be shaped and determined by what they already know about the Poverty Program: by the success and failures they have seen, and by the good and bad experiences they have had, and with that image comes a residue of attitudes and expectations which cannot be ignored.

If the community's attitudes and expectations are ignored, and we come in with a set which bears no resemblance to what the community expects a poverty program to be, we might as well hang it up.

There are many ways to approach this problem all of them require that first we have a clear understanding of the prior transactions which have taken place between the established poverty program and the people we are trying to serve.

If we can do that, we should begin to get a fix upon the kind of a role the community expects us to play. These expectations may be far removed from what we had in mind, and they may include services which are beyond our capacity to provide or even to understand.

There are several ways to deal with this situation. In Oakland, we have come up with two approaches, which have worked reasonably well, and a third which was almost an unmiticated disaster.

The first approach has been to leave our programs open-ended and flexible enough so that we were able to gear our operations to meet the community's expectations of what a poverty program should be.

For many of us, this would probably be the easiest approach. It is also very attractive, in that it implies a loose quality of nowness and immediacy.

In Oakland, this approach has proven very effective with the community outreach work of our student service corps, and with some phases of the cultural program at our Community Development Centers.

However, this approach has posed some serious problems for the educational component of our project. Short-term, non-credit programs with immediate goals, have proven very popular. But we have had rough going with programs in which the goals are long range and in which the only immediate reward is three units of credit.

While this may be disconcerting, it is certainly consistent with the nature of the war on poverty which purports to be an attempt to do something about the problems of the poor right now. Given the enormity of the problem, no one can argue with such a grand design. But we have every right to question the commitment behind the design, for wars are not won with words and schemes. At the risk of biting the hand that feeds us, I don't see much evidence that Washington's will to win is very strong.

For this reason, we have to begin thinking about long range goals. And developing programs to reach them. This is neither easy nor dramatic. It requires the difficult and painstaking task of winning the people away from their preconceptions of what we ought to be to an appreciation of the truly unique role the community college can play in their lives and in the life of the inner city community.

Hopefully, we are beginning to move into this stage in Oakland. We are already working with our citizens advisory committee and the Board of Trustees to begin the development of long-term goals and objectives, which will begin with the integration of the Inner City Project into the ongoing operation of the college. We face some serious difficulties in this, and I will discuss them a little later, but we are hopeful.

And now, just to let you know we don't think we have all the answers in Oakland, I want to tell you about a third approach we tried. I don't recommend it, but it might be worth hearing about.

When AAJC asked the Peralta Colleges to develop an Inner City proposal, we believed that we were being asked to develop a program which would bypass the existing Poverty Program.

Looking back on it now, I'm really not to sure how we got that idea, unless it was just what we wanted to believe at the time.

I must say in our defense, however, that we were motivated toward this approach for what we thought were good reasons. We were convinced that the atmosphere of political intrigue and controversy which marked the Poverty Program would destroy its effectiveness as a channel for reaching the poor. This conviction was based upon our judgement that large segments of inner city community in Oakland were, for a variety of reasons, not being touched by existing programs. So we resolved to cut out the middle-man and deal directly with the community.

We probably would have gotten away with that, if the Peralta Colleges had been willing to finance the project out of local revenues. But they weren't and we soon discovered that the local poverty program had the only game in town and, if we were going to play, we would have to play by their rules.

Unfortunately, we didn't make that discovery until after our proposal had been written and submitted to AAJC for presentation to OEO. The word came back from Washington that they liked our proposal, but before we could be funded, the project would have to be approved by the Poverty Program at the local level.

And so we had to go back to the community and pay our dues. And in the course of that process, we got an education. We learned that to that segment of the community represented by the leaders of our local poverty program our project was just another skirmish in the War on Poverty. They also went to great pains to make sure we understood their concept of what a poverty program should be and what changes we would have to make if we were to measure up to that image.

Among other things, we would have to increase the number of jobs provided for people from the community and professional positions in the position would have to be filled by Black and Brown people from the community. There would have to be a personnel screening committee to supervise selection of all staff for the project. Majority representation on the committee would be from the community and would be selected be the executive committee of the local poverty program.

The changes were made, and we expected the worst. But in all honesty, I would have to say that we gained far more than we lost by making these changes.

But there was one unfortunate consequence which issued from our marriage of convenience with the poverty program. After the hoola and publicity which marked our discussions and negotiations, there was very little doubt in anybodys mind that we were a poverty program. The community would initially accept or reject us on the basis of their experience with the established Poverty Program.

As I indicated earlier, one of our greatest concerns had been whether or not we would be able to reach the large numbers of the poor who were not being reached by existing programs.

We had hoped to accomplish this by moving through a new mode, devoid of the "poverty image." I'm not sure we would have succeeded, but we didn't have the chance to try.

But why were we so concerned about avoiding the poverty image? I have to confess that it was probably due in part to our fear that the community's preconceptions and expectations would inhibit our ability to do our own thing. But there were other reasons too, reasons which weren't quite that selfish.

We believed that the demonstrated reluctance on the part of many people to become involved with the poverty program would automatically be transferred to our efforts. We had hoped to escape the stigma of the poverty image.

I suppose I should say something more on that point, if only to justify the title of this presentation.

Among our institutional passel of preconceptions, was the idea that many people in Oakland were reluctant to participate in the poverty program because they wanted to avoid the stigma of the poverty image. For such people, identification of our efforts with the poverty program might be a hang-up. Let me take a few minutes to tell you about the steps we took to reach people who might be too proud to admit they were poor.

Our primary approach to this problem has been the virtual elimination of all economic criteria for participation in our programs. There is no means test, no one has to prove he is poor or disadvantaged. The only criteria for participation is residence in one of the Inner City target areas, and we don't make a point of checking on that too often.

The only point at which we use economic criteria is in regard to students who work in the Student Service Corps, and in that case we use standard workstudy criteria.

Using place of residence as a criteria seems to have been effective as a tool to encourage participation of those who are reluctant to be classified as poor. But this only works after we get them through the door. The fact we are identified and labled as a poverty program may still keep them from coming to us in the first place.

A few minutes ago, I indicated that this concept of the stigma of the poverty image was an assumption as we began our project. We have tried to deal with that assumption as if it were vaud. But I'm still not sure it is valid. I have found little evidence to support it.

We have found people who were reluctant to participate because our program has a "poverty image." Pride may be a factor, but there is every indication that such reluctance more often than not is due to the fact people see the poverty program as just another shuck, which promises much and produces little.

I have to admit to being hard pressed to come up with anything to make them believe otherwise. In their position, I think I would be suspicious of programs which didn't even pretend to offer solutions to immediate problems, but encouraged instead long-term commitments to programs which might make a difference someday. We even have trouble getting the members of our own staff to believe in long-term goals.

This problem was pinpointed graphically in an interim appraisal of our project prepared by the department of education at the University of California. The wounds have healed sufficiently for me to share a portion of their comments with you.

"The depth of commitment to this project is not uniform, is often tentative, and grows out of quite different motivations. To the staff members experienced in Federal Programs, the OEO commitment is seen as being very subject to the vagaries of politics-and there is much historical justification for this preception. They are skeptical about engendering an all-out enthusiasm for the project among participants when they have some nagging fears that OEO funding might be cut off before the district would be able to find other sources of support. In fact, the staff people seem to keep their personal commitment to the project as tentative as the district and OEO keep their financial commitment, i.e., on a year to year basis."

I can assure you we are doing a lot of painful soul-searching over that statement in Oakland. That's why I was glad to see the question of institutional commitment included on our workshop agenda as a major topic tomorrow.

As a way of preparing for tomorrow's rap session, I invite you to measure your program against this evaluation of our efforts in Oakland. We need to be asking ourselves some serious questions about the level of commitment which our colleges have made to community services programs in the inner city. What would happen to your program if OEO funding were cut off tomorrow? What will happen to your program when OEO funding is cut off next year?

As we wrestle with these questions, I think it is important to remember that the communities we serve are probably a lot more realistic about our programs than we are. This is especially true if they see our efforts as just another Poverty Program. They know all about poverty programs, they are hip to the way they work; and they have learned not to expect too much.

SELF-CONCEPT: ITS VALUE AND IMPLICATIONS FOR INVOLVING NEW CAREERS TYPE MANAGEMENT AND SUPERVISORY PERSONNEL IN THE IN-SERVICE PROGRAMS

From a Speech by Mr. Grover McCrea
(Transcribed by Tim Davies)

I think I will be talking to you this afternoon mainly about manpower. I was listening to Dr. Taylor and some of the others this morning talk about what is really relevant to an individual. I think one of the problems we have in this country is that the Blacks have not seen the rewards that the Whites have seen through education. Consequently, they cannot get as "fired up" about school as we desire them to be. When you get into the area of self-concept or self-identity or confidence or what ever name you wish to call it, I feel that it is extremely important, for the amount of confidence a man has in himself puts him in a valuable position when he is talking to another individual. If he doesn't have this confidence, he finds himself in a very awkward position especially in a job interview and similar situations.

It is very easy to come up with 1000 reasons as to why Blacks have not made it. I think this afternoon I will give you just a little bit of a report that was recently done concerning New York City in the area of management. It is easy to gain entry level positions even in the large companies. This is what they consider to be their contribution. But when you get to the level of top management and managerial positions I think you get into something very different.

In the recent past, front page headlines announced that a leading metropolitan bank in New York had been charged by fourteen employees with discrimination against Blacks. The bank had been pursuing a vigorous campaign of seeking job applicants in the ghetto and had been congratulating itself on its success in recruiting. One of the complaints of a computer operator was as follows: ". . . no one ever says the bank doesn't hire Blacks but what happens after they hire them? Is the Black given the same chance to advance as the White man? No! Is he given the same job training to prepare him for promotion? No!"

Whatever the practice may be in this particular instance it is clear that the equal opportunity struggle has abandoned the level of hiring to the higher reaches of executive promotion. This conclusion follows from a pilot study of Blacks and Puerto Ricans in executive ranks. As a group, corporate leaders have the reputation for giving generously of their time and money to worthy causes. Many have even been responsible for bringing members of minority groups from the factory floor to clerical jobs and the sales counter. But bringing them to the executive suite is another matter. Here we get into the problem of definition. On one specific form, an executive was defined as an official and manager and as an occupation requiring administrative personnel who set board policies, exercised over-all responsibility for the execution of these policies, and direct individual departments or special phases of the operation which includes officials, executives, middle management, plant managers, department managers, and superintendents, salary personnel, purchasing agents and buyers. For the purpose of present analysis the interviewees were asked to provide the job title of their executives which belong to minority-ethnic groups. The response has led to additional reconsideration of the data given by the companies. For example one company representative stated that he included in the category of officials and management all persons from over-time provisions of the wage hour law. Several companies included jobs not ordinarily considered as executive such as typing team supervisory, superintendent of stencils and addressing, assistant index captain, senior clerk, senior male station clerk, delivery foreman, and personnel control clerk. These were the titles given to the ethnic or minority groups in their companies which they considered to be managerial level. One company alone accounted for more than ninty percent of the Blacks found in this study. In other words, ninty percent of their employees that were considered to be executive employees were found in the categories I have just mentioned. A careful reading of the organizations' job titles leads to the conclusion that at least three out of four are not truly appropriate for the category of management. Also very few ever reach top managerial positions according to the titles.

In New York City in 1969 there were 4,349 executives. Out of this there were fourty-one Blacks or a total of about nine percent. This data may be read in conjunction with the latest figures on the ethnic composition of New York's population where Blacks comprise almost six percent of the white collar jobs compared to eighteen percent of the population. But when they went to the companies to find out why this existed, I want you to hear some of the answers some of the executives came up with. One was a smaller percentage of negroes attend college. Black colleges provide inferior education. Experienced Black executives are in short supply. When Blacks are finally hired they are lured by higher salaries elsewhere. Blacks are not satisfied with the lower positions; they are impatient for advancement. Blacks don't respond to want ads as others do. One Black was fired because he had the poor judgement to be seen at a night club with a white woman. However, his job required him calling on and entertaining women clients everyday but he just made the mistake of carrying it over into the evening. In other words, from 8:00 a.m. to 5:00 p.m. everyday was acceptable but it was very poor judgement on his part to be seen in the evening with a white woman. Companies hire less qualified Blacks in an effort to promote equality of employment but these people have to be fired for incompetencies or kept on as tokens.

Equal opportunity is dead! Preferential hiring is replacing it --this being discrimination in reverse. An unequal Black is replacing a qualified white. This is what management has to say about the reasons they only have so few Blacks in management. And these are some of the companies' recommendations to improve the situation. Someone will have to scare the hell out of the president by cancelling a contract. Teach Blacks to be concerned with punctuality and appearance. Blacks must prepare themselves through education and training. Values are in the minds of those thinking they are being discriminated against. Who educated other groups? How can a person be expected to stay on the job at eighty dollars a week when he can get sixty-five from welfare non-taxable. The question was asked what about further government intervention. One reply was that it would cause the second civil war.

Business as usual seems to be the rule in the executive suite. The unequalization of minorities remains a persistant characteristic of America's blue chip companies. Until the welcome mat is meaningfully displayed for all, employers will continue to be responsible for spreading the social poison of discrimination. Apparently the hardened attitude will not disappear on its own. The strong hand of government will have to provide the antedote if the picture is to start changing in the near future. All the companies asserted that performance is the best test of promotion but the elimination of discrimination cannot occur without equal opportunities in hiring and promoting.

These are some of the further recommendations and comments from the companies. A company hiring a minority executive who is a specialist will probably do little more by way of meaningful integration. Such a specialist is likely to remain a token whose presence and contribution will be understood as a token and accepted by his superiors, clients, and so on. The validity of hiring standards must be continually questioned. Patterns of behavior of prejudice are strong and can be changed only by compelling motivation. Therefore, profits from government contracts would have to be related to anti-discriminatory laws. This part of the companies' response is the part that I like. Here were nine of the largest companies in New York City. Their citing of the loss of negroes to higher paying jobs cannot be taken seriously. Such movement would not alter the total figures since the companies studied are themselves the leaders in their field. They should, therefore, be the target of such Black migration and not the victim. These are just some of the problems you run in to when Blacks try to advance.

You hear a lot about the unemployed or the hard-core unemployed, but over forty percent are high school graduates. You are not talking about dropouts--you are talking about high school graduates. But it just so happens that the jobs we keep talking about just are not there. And if you think that the hard-core unemployed or the high school graduate has a problem, think about the Black professor and the problems he has. All of which leads us back to the topic of self-concept or self-identity because I think this is so important, especially when you are dealing with attitudes of people. It is very easy to sit in here and talk about the problem without really coming face to face with our own attitudes. I was thinking about the beautiful affair we had last night. I'm glad Andy kept playing jazz because had he moved into a different type of music I would have been confused about who I could dance with. Had we started socializing, I believe we would have had another problem and many of you would have had to examine your own attitude concerning a Black dancing with your wife. These are the attitudes that we continually find and they start with the secretary at the door. We have our conferences and our meetings, but you never have the girl who is the first person they meet and her attitude is right there. And how can she have respect for a Black male who is making $20,000 a year and she is making $70 a week and he can't move into her neighborhood. She doesn't have to learn this kind of feeling because the feeling is already there-- she is better than he is. It is something that has been instilled in her since birth. And it is very easy to sit in these meetings and talk but just the absence of Blacks in your neighborhood should tell you something.

It is much easier to deal with the problem here then to deal with the problem of racism in your own neighborhood. We talk about how hard it is to get Black community involvement, but I wonder how easy it would be to have a conference on racism in a White community--just how many Whites would show up? I doubt that you would get any at all. It is always easier to deal with the other man. It is easier to wonder what makes me tick or since I made it, why can't others, but this is the easy way out. But this same problem is creeping into community services for not everyone in this area is devoted to all aspects of the community. This entails putting ones commitment on the line and once this is done you come face to face with the question--am I committed? Thus, it is very important for a Black to have this feeling of identity, to feel he is someone. Now if you earn below $3,600 you are governmentally declared a nobody, regardless of your honesty, character, integrity--these things have seemingly lost their place.

To cite an example I went to a basketball game to see the Baltimore Bullets and they have the two dollar seats way at the top of the arena where all the kids sit. As we watched, one kid started moving down the rows to get closer to the front row because on the front row are all of the bookies, pushers, etc. One of the biggest boys in town was there in his camel-haired coat. And before the game was over this kid had worked his way all the way down to the first row and was sitting next to this bookie. And when he finally got there, he leaned over just to rub his hands up and down on the coat. Now the bookie didn't push the kid away but instead reached in his pocket and shoved several dollars in the kid's hand. This is the type of example the kids have to follow and with all the education that you talk about the kid knows that the bookie is able to make it without it.

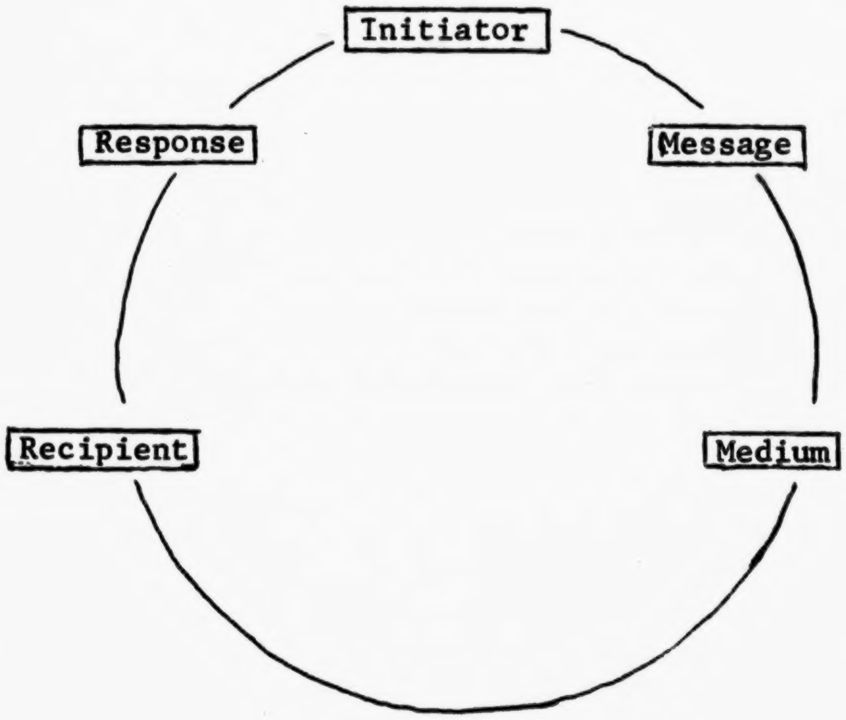
A Black Ph.d., for instance, is working two jobs or teaching at nights or doing something else to make ends meet. Out of all the MBA's we have in this country twenty-two who are Black are making between $5500 - $7500 per year and then you tell the boy in the street, ". . . Man, an education is what you need." And many times the educated Black turns White and thus alienates himself and the educational process from the kid on the street. The line between the ghetto and the Black middle class is a fine line so that movement from one side to the other is extremely sudden and the downward fall very much feared. And this is why you find the Blacks trying to do their own thing and all they are trying to do is to elevate themselves to a position where they can look a man square in the face. Anytime someone economically gets on his feet, you are talking to a different individual. Again self-concept is important. Even the tests which are used to screen job applicants are geared to keep jobs out of the reach of the Blacks unless pressure is exerted from above.

If community services wants to do anything at all one of the first places to start is on the campus. The Blacks in your kitchen and in your cafeteria are the lowest paid in the city -- make a change here. And how much of a policy making voice does your Black faculty member have in college business? The discrimination is still here! In some cases, it is a little more sophisticated and in some cases a little more subtle. Now there are excuses for not hiring the Blacks and the discrimination continues. And still you wonder why your little brother cannot get all "fired up" over your community services program. Until the Blacks receive the same rewards that the Whites receive through education it is very hard for them to believe in the same system. So if community services is really concerned with the inner city, it should begin with business and industry and their hiring-promoting practices.

COMMUNICATION TECHNIQUES FOR REACHING THE INNER-CITY COMMUNITY

From a Speech by Dr. George Traicoff

Someone seeks to cause a person or group of persons to respond, react, perform, believe, or feel in a manner predetermined by the initiator of the communications.



As is shown on the chart, communications is actually a full circle.

A. The initiator wants to have something occur in a particular way to or through a person or group of persons.

B. In order to accomplish this, he must develop a message which will accurately inform the person or persons of his wishes and cause them to respond in the desired manner.

C. The message must be transmitted to the recipient by means of a medium which has meaning and relevance to him.

D. The recipient must actually receive the message and be able to not only comprehend it, but must also identify with it and understand the implications of reacting to it.

E. Unless the response from the recipient is that which was sought by the initiator, communication has not taken place.

The following questions will be asked in the process of communicating and, thus, should be carefully considered by the initiator. The list is not all-encompassing, however, the initiator must consider at least the following:

Initiator

1. Who are you?
2. What are you?
3. Where are you?
4. Why are you doing this?
5. What have you ever done in the past?
6. Why should you be believed?
7. Why should you be trusted?
8. Why haven't you done something sooner?

Message

1. What is this all about?
2. What is going to happen?
3. When will it happen?
4. Where will it happen?
5. How will it happen?
6. Why is it happening?
7. What is in it for the recipient?

Medium

1. Where is the recipient?
2. How does the message fit into his aspirations and goals?
3. Which media means does he believe and trust?
4. Who does he believe and trust?
5. Why does he believe them?

Recipient

1. Who is the recipient?
2. Where is he?
3. Why is the communication directed to him?
4. What previous communications and experiences has he had?
5. Why should you be trusted and believed?
6. Why should he respond?
7. Why haven't you communicated with him before?

Response

1. What should the recipient do?
2. Who should he contact?
3. How should he be contacted?
4. When should he be contacted?
5. Where should he be contacted?

In actual practice, the initiator should concern himself with these questions in reverse order:

1. Response
2. Recipient
3. Medium
4. Message
5. Initiator

It should become apparent that communications is like a circle in that one cannot consider any part of a circle without considering the circle in its entirety. A person who is attempting to find the "handy-dandy, surefire" technique or medium without first having carried out an honest, sincere, thorough evaluation of the total components of communications is flirting with near-certain failure with success coming merely by chance.

Technique or Media Options

I. Options having marginal, no, or actually negative potential

General distribution newspapers and general audience radio and TV stations

In the process of reporting news and events, the general daily newspaper and general audience radio and TV stations have:

1. Initiated or perpetuated outright fabrications and untruths.

2. By selection and reorganization of the facts, have been able to create a picture which may not be consistent with the "whole truth".

3. Perhaps most serious, they have systematically not reported significant events and are, thus, guilty of lies of omission and suppression.

The often target and victim of this inaccurate reporting is the inner-city resident who is painfully aware of the inaccuracies and their consequences. As a result, there is such a growing disillusionment and disenchantment with the general media, that many inner-city residents assume that whatever appears or is heard from them is untrue, inaccurate, and most certainly has nothing to do with their real world.

There are, of course, exceptions in the mass media. However, as a general rule they are an ineffective means for communicating with the inner-city residents.

II. Options having moderate potential

A. Newspapers, radio and TV stations having special audiences

In their disenchantment with the general media, many persons have turned to media geared for special audiences - neighborhood, ethnic groups, age, etc. Although use of these media can be quite effective, they are tinted by association with the "Establishment" by virtue of the fact that they exist as an entity.

B. Center located on campus or nearby

The on-campus center designed to meet specific needs of inner-city residents shows good promise, as communications can take place if the proper atmosphere is created by the staff on a sound give-and-take basis. However, the problem still exists in locating and attracting individuals into the center.

III. Options having greatest potential

A. Center located within the community

A Center actually located in the target area, staffed by competent personnel that are known and trusted by the residents, honestly providing a needed service, has growing potential for communications. The prestige of the college will assist it in its initial acceptance in the community, and, in turn, the Center's reputation will enhance the college's prestige, e.g., Project Search.

B. Outreach

The outreach approach should use both professional personnel as well as indigenous residents familiar with the community. The professional is used when the contact is more or less formal and the paraprofessional is most valuable when the contact is on an informal or "nitty-gritty" basis.

C. Use of existing agencies located or working in the community

1. Welfare Department
2. Concentrated Employment Program Center
3. Board of Education
4. Churches
5. Federally Sponsored Programs
6. State Bureau of Employment Services
7. United Appeal Services
8. Special Organizations and Associations
9. Recipients of Services

D. Newsletters or bulletins

A newsletter or bulletin having relevance to the resident, properly prepared, and wisely distributed can be extremely useful. The attached Project Search Newsletter and its mailing list indicate its potential.

Obviously it should not be assumed that these are the only means for communicating with the inner-city resident. Nor is it necessary to select one means over all others. Rather, the strategy for reaching the residents should be planned as carefully as a campaign and a combination of techniques should be used in order to have optimum success.

REACHING AND INVOLVING INNER-CITY STUDENTS AT THE CAMPUS LEVEL

From a Speech by Ed Robings
(Edited by Garry Demarest)

I am distracted, having come from several days in Washington D. C., where a NATIONAL COUNCIL ON COMMUNITY SERVICES/COMMUNITY AND JUNIOR COLLEGES was formed; where I talked to government officials and bureaucrats; and, where I attended the opening session of the 1969 National Conference of the Urban League.

The National Council on Community Services is important. It is important that we all participate in it and that we make it relevant to the role of community services as it must be interpreted in the world that we find ourselves in today. Don't let anyone say, as one community college representative did at the (CJCA Conf.), "We don't have poor students; the problems of poverty are not relevant to my community program." Don't let them say the same thing about blacks, Puerto Ricans, Mexican-Americans, American Indians, the dispossessed, the disadvantaged, or the disaffected. The problems of all Americans must be dealt with; they must be considered in all college community programs, every college must address itself to inner-city problems whether they are in contact with them in their daily lives or not. The new Council must do more than represent those who are bringing culture (with a capital "K") to their communities; it must be a point of contact with those in other agencies who are coping with the problems of America today. This is not to say that we should exclude other interests--indeed, we should not as long as we include the ones mentioned here.

Our Council must help make us more aware of what is happening to community services politically. National attention is certain to be focused on this area. We need to be aware of what is happening and to lend our assistance to the American Association of Junior Colleges in having the right programs passed by Congress and by our state associations in having positive programs passed in our legislatures. We also have to nourish contacts with such persons as Dr. Pedro C. (Pete) Sanchez and state officials who are in charge of Title I, Higher Education Act, 1965, so that junior colleges can begin to get their share of the funds that are available under these programs.

At the Urban League Conference, I saw James Linen, President of Time-Life, Incorporated and one of the most influential men in America, shouted down and almost drowned out by young people--young people who had been invited to the Conference, but not given a voice in the opening, general assembly. Any of us who haven't learned this already, better know that the young people will not be invited to our meeting to sit silently by while we older people make all of the important decisions and make all of the important speeches. I ran into several people from Los Angeles at the Urban League Conference. I did not meet a single junior college representative. Don't we need to relate to such groups?

The other thing that I heard over and over in Washington, both at the Community Services Council and at the Urban League Conference was that:

> "*Rhetoric is no substitute for action.*"
> "*Solid programs and strategies--not slogans--are needed to solve our problems.*"--Walter Washington, Mayor, Washington D. C.
> "*Its not so much a matter of rhetoric as survival.*" --W. Washington
> "*Responsibility is not discharged by the announcement of ambitious ends.*"--John F. Kennedy quoted by Whitney Young, Executive Secretary, U. L.

These experiences and impressions of the last week make me want to speak with urgency. They make me rage at my lack of ability to communicate the ferocity of my feelings regarding the domestic problems which our nation faces--problems that important elements seem determined to push aside and out of mind. Perhaps I'll have to emulate Langston Hughes, who once wrote: "*What sets me crazy doesn't bother you, but I'll keep on acting crazy 'til it sets you crazy, too.*"

Jimmy Garrett an activist black student from Los Angeles used to say it slightly differently--He used to say,"You have a sore and I'm going to stick my finger in it and keep it there until you do something about it"--He did, too--at San Francisco State College... Unfortunately, what I have to share with you is not earth shaking. I am simply going to relate some of the experiences that we have had recently on the campus of Los Angeles City College.

Los Angeles City College is located at the center of a junior college district of eight colleges that serves an area of 882 square miles and a population of just under four million people.

Located on a campus of forty acres, City is not the largest of the Los Angeles Colleges in terms of acreage; most of its sister colleges have campuses twice the size of City's. In terms of students enrolled, City is one of the larger collegiate institutions in the world with over 10,000 day students and 8,000 evening students. The great majority of these students are from the inner-city; although any student in the entire District may attend City College, and although many students pass by closer campuses in order to benefit from programs offered only at City, eighty-five percent of the students come from a dozen high schools immediately surrounding the college. Some of these schools are in Los Angeles' black ghetto and some are in the Mexican-American barrier.

Of the 10,000 day students, some 3,000 are black, about 1,000 are Spanish-surname students, and about half that many are Orientals. The college's governing boards (a board shared with the Los Angeles Unified School District until July 1 of this year when a separate board was formed) have levied a generous override tax for community services during the past two years. The college reorganized its administration last year and created a dean of college development; this dean has aggressively sought, and obtained, federal and foundation grants for special programs for the college's students from socio-economically disadvantaged backgrounds. This year just ended, the college hired an assistant dean of community services and embarked upon a program of vigorously expanding its community services program.

The college has generally defined community services as "cultural, educational, and recreational activities offered beyond the regular credit program of the college." I also think of it as a program to make the facilities of the college and the knowledge, ability and skill of the college's personnel available to the community. In a practical sense, we consider community services to include those things funded with community services override tax funds.

The present discussion will go beyond any of the above definitions, including all the programs designed to involve inner-city students in special programs, regardless of whether these programs are administered from the community services office, funded with community services tax funds, or considered to be community services programs by the personnel in charge of them.

Under its Student Counseling Assistants Program, City College has been utilizing students as para-professionals in counseling for over a year. The student counselors are hired at $2 per hour. The program is funded by OEO and AAJC.

The Student Counseling Assistants Program is designed to reduce the effects of an "impersonal environment" and to increase the effectiveness with which incoming students adjust to college. Our demonstration project was planned to determine the following assumptions:

1. Student counselors from socio-economic backgrounds can achieve marked success in advising other social-economically disadvantaged students.
2. Student counselors from socio-economically disadvantaged backgrounds can contribute to the behavioral growth of socio-economically disadvantaged students in junior colleges, especially if they were from the same ethnic background as their counselees.
3. Student counselors from socio-economically disadvantaged backgrounds can contribute to the behavioral growth of socio-economically disadvantaged students in junior colleges in a way that student counselors would not be able to do if they were from a traditionally middle class background.
4. Student counselors indigenous to the ghetto environment can provide greater reinforcement of motivation than could be accomplished without their help regardless of class distinctions peculiar to the ghetto.
5. Student counselors from socio-economically disadvantaged backgrounds can help bridge the gap between college and community.

It was these assumptions which determined the selection of students to serve as counseling assistants. The crucial criteria were as follows:

1. Evidence of natural leadership.
2. An outgoing personality at ease with both peers and authority figures.
3. Evidence of dedication to the needs of fellow students.

Using this criteria, twenty-seven students were selected in May, 1968. Of this twenty-seven only nineteen were on hand to begin the Fall semester in September, 1968. Two had dropped out of the program because it did not pay enough money to support themselves and their families. Three received scholarships to four-year institutions, and three moved to other states.

It would be difficult to determine at this time if these counseling assistants proved the validity of the assumptions mentioned above. It has been determined objectively that the students who met with counseling assistants have stayed longer and done better than matched students who did not meet with them.

We are pleased enough with the Student Counseling Assistants Program that we are going to extend it into the community this year. We will provide an educational advisement service in a self-propelled van. Student counseling assistants will be taken to shopping centers, festivals (such as the Watts Festival and the Fiesta de los Barrios), and fairs (such as the Los Angeles County Fair. Professionally-trained adult personnel will be on hand to back them up, just as they are on campus.

We have been given a grant under Title I, Higher Education Act, 1965. Our budget for the year for this project is $54,570 with $36,382 coming from the federal government and $18,188 coming from local community services taxes.

We will purchase a self-propelled van, similar to those used for bookmobiles. It will be equipped with three counseling cubicles and a counseling library, including a set of college catalogs.

The enrollment of high school graduates in junior college from high schools serving students from the major minorities is not equal in terms of percentages to the enrollment of graduates from high schools in the white, middle-and upper-class neighborhoods. Young people from out of state do not realize that any adult or high school graduate may attend our junior colleges. We hope that the counselors and counseling assistants will be able to bring the story of the junior college to them.

SECTION IV

ADMINISTRATION OF COMMUNITY SERVICES

ANALYZING COMMUNITY NEED:
A REPORT ON THE MONTCALM COMMUNITY COLLEGE
1969 COMMUNITY SERVICES SURVEY

From a Report by the Survey Team
Howard Bernson, Director of Community Services,
Montcalm Community College
(Edited by Robert E. Balster)

Developmental Processes

The Montcalm Intermediate School district area and the areas of community service by Montcalm Community College are nearly contiguous. Ninety-five percent of the area is in Montcalm County.

Steps identified with the planning process of a community service program were developed in cooperation with Dr. Gunder Myran, Michigan State University:

1. Developing an understanding of community services.
2. Forming inter-institutional relationships.
3. Professional Development.
4. Staff Planning - Montcalm Community College and Michigan State University.
5. Community Analysis.
6. Planning for Implementation.
7. Developing Board-Administration-Faculty Relationships.
8. Planning for Citizens Participation.
9. Planning for Evaluation.

Additional comments on some of the above points.

The first step in the planning process is to "develop a better understanding of what community services is." Three deans that are taking care of community service type activities and then a formal community services division begins there is a need for an explanation of what community services is. As far as the community is concerned, we have been involved in newspaper articles about the community services program and about the grant from the Kellogg Foundation. I have given several speeches to service clubs. When groups are holding conferences, I mention community services as a part of the welcoming speech. We have been doing this informally, with small groups, not making a big deal out of it by calling a special meeting and this sort of thing, but just explaining to people what community services is all about.

We are planning to send out a mailing of about 11,000 brochures explaining the community services program. And that will be done within the next couple of weeks.

The next step in planning is inter-institutional relationships. When I arrived at Montcalm Community College there were community school directors in three of the seven school districts, and starting in the fall there will be five community school directors. I'm talking about primarily the Mott type community school directors. There are also community school directors in Gratiot County and in Ionia County. They wanted to know what a community services director at a community college would be doing. I met with them and explained the program and attempted to explore ways of coordinating and cooperating. I also had a separate meeting to which we brought in community education agencies such as the Heart Association and the Mental Health Clinic, etc. which might be interested in community health education. We brought them together in a separate meeting and we asked the same question, "How can we coordinate what we're all doing?" Community school directors, the cooperative extension service, all the professional volunteer agencies and came up with the idea that we should have a county-wide coordinating council that should meet at intervals to coordinate what each other is doing. I assured these agencies that we were there not to compete with them but to compliment them and to coordinate with them. It is going to be interesting to find out how a community college program compliments these services.

I will discuss community analysis later since I want to go into a bit more detail there.

"Planning for implementation." While we are conducting our needs analysis and establishing relationships in the community, we are also gearing up for implementation of our program. We are running some pilot conferences and programs, and developing the necessary procedures.

"Board-Administration-Faculty Relationships." I have been talking informally with faculty members as to what community services is all about. I am planning to have someone talk to the faculty during orientation about the community services concept. I have made presentations to the board as well.

"Planning for citizen participation." We organized what we call a Committee of 50. We identified 50 people in the community college district. The purpose of the committee of 50 is to get feedback from the people on how they feel the community services program is going. Another purpose is to give us some guidelines as to the future direction of the community services program. We had our first meeting a few weeks ago with 35 of the 50 attending. We plan to have two or three meetings in total -- the second about the first week or two in September and then the third one the first week or two in October. Then I will evaluate these people to identify those who would make good members of an advisory council. We hope that a permanent council will be established as a result of the Committee of 50.

"Planning for Evaluation." We are devising methods of evaluating the processes mentioned above.

"Community Analysis." The broad purpose of this project was to identify those community needs which have educational implications for the development or coordinating of Montcalm Community College Community Services. Dr. Ken Sproull coordinated this study. The major areas for survey in this project of analysis included educational needs of business, industry, and agriculture--cultural and recreational needs--and the needs of the disadvantaged and migrants. These areas were divided into four studies to be carried out by study directors.

The six-week project involved five phases: The first phase was gathering all the existing data that we could find that had already been done--surveys, atlases, census data of all kinds, any work that had been done by local agencies, and we spent some time gathering this information.

The second phase of the study was developing a survey or interview instrument. I hesitate to use the word "instrument" but we were developing questionnaires or interview guides to use for our survey. This took considerable planning with the help of consultants here at Michigan State. We have samples of these with us today, two of which I suspect you will not be able to read, because they are in Spanish.

The third phase of the study was the actual survey--going out into the community and interviewing or talking with people in these various areas of study.

The fourth phase is the tabulation of data which we are in the process of doing right now, since we have one more week before the study is completed. And, of course, the final phase is recording and reporting.

Our study directors were Jerry White, Frank Fishel, and Herb Hood; these three men are faculty members at Montcalm Community College. Jerry White did our study on disadvantaged and migrants. Frank Fishel did our study on counseling and educational resources and needs. Herb Hood did our study of industry and agricultural needs, and Phil Ward did a needs analysis through interviews with voluntary groups in the community.

We expect to complete our work in the next month, and are hopeful that this approach may prove useful to Montcalm and perhaps of interest to other community colleges as well.

CULTURAL DEVELOPMENT AND LEISURE-TIME ACTIVITIES

From Comments by Dr. William Keim
(Edited by Pamela Clark)

(Dr. Keim served as a consultant during the second week of the workshop. These notes represent excerpts from candid remarks as well as formal presentations.)

The concept of community services is an extension of the land-grant idea--that the community college is suited to meet the needs of all of the people, and that the community is our campus. Cerritos College is in the Los Angelos area and in its tenth year. We now have a 22 million dollar campus and 12,000 students. The California system of junior colleges operates on an open-door policy, open to anyone over 18 or having earned a high school diploma, and free tuition. It is an outgrowth of the system of secondary education, with the junior college offering post-high school or collegiate courses. The financing system based on state funds and local taxes has placed community services in a good position. The Community Services and Recreation Tax can be levied by any school district or government agency without a vote of the people, up to five cents per $100 of assessed valuation. It may be used for only:

1. Recreational programs
2. Use of facilities
3. Community Services classes

The definitions of recreation and community services classes are quite broad.

The outcome of the restricted over-ride tax has been to produce a pocket of money for community services exclusively. This access to money is combined with the 1930 law which introduced the Civic Center idea so that classes or other community uses can be made of public school buildings. Community services in effect takes up the slack in other programs because of this money and available facilities. An increasing number of programs are aimed at solutions to community problems as the community college strives to be the intellectual resource center of the community. This is the growing edge of the junior college.

The earliest kind of program to begin is the cultural one. This is partly because the appeal is to the upper and middle echolon who come of their own desire and interest. It is also non-controversial. In cultural programs as in any community services program you must begin where your people are, with every intention to take them beyond where they are. Be tolerant of the diversity of attitudes. Show concern and interest--"get with 'em!"

The first large project was the establishment of a Fine Arts Advisor Committee. A survey was conducted in this reputed "cultural wilderness," and the number of fine arts organizations discovered was an astounding 61 where approximately 6 had been forecast. Never assume anything about your community! The trick is to get your people and community resources mobilized so that they do the work themselves. The two purposes of the Fine Arts Associates were: (1) promote fine arts in the community, and (2) develop programs in the college.

Community programs include tours (music, theater, art museums, European trips), performances on campus (an annual concert by the Los Angelos Philharmonic, Air Force band, Mormon Choir), films and speakers, and general meetings, workshops and monthly bulletins. College programs include festivals, award and gifts.

The Recreation Advisory Committee is another attempt to fill leisure-time constructively for the community. A survey conducted for this group found eleven districts levying a recreation tax with much duplication and waste. The community services office at Cerritos gathered the directors of these programs for a general meeting and found that they were angry at Cerritos for competing with their summer pay-roll scale. A unified pay scale was established, itself a worthy goal. The college established programs to finance and equip outreach programs in the summertime when their equipment was not in use any way. Cooperative recreation programs were established with pooled money from the various taxation systems.

In both of these attacks on community problems, what is important is the community college as a "catalytic agent" since it is in a neutral position as a one-of-a-kind agency in a community of competing agencies.

Utilizing Advisory Committees

The first practical consideration in establishing an advisory committee is how to choose the members. When we build anything, it must be based on a principle and this principle must always be kept in awareness. The measurement should be against a set of agreed-to principles.

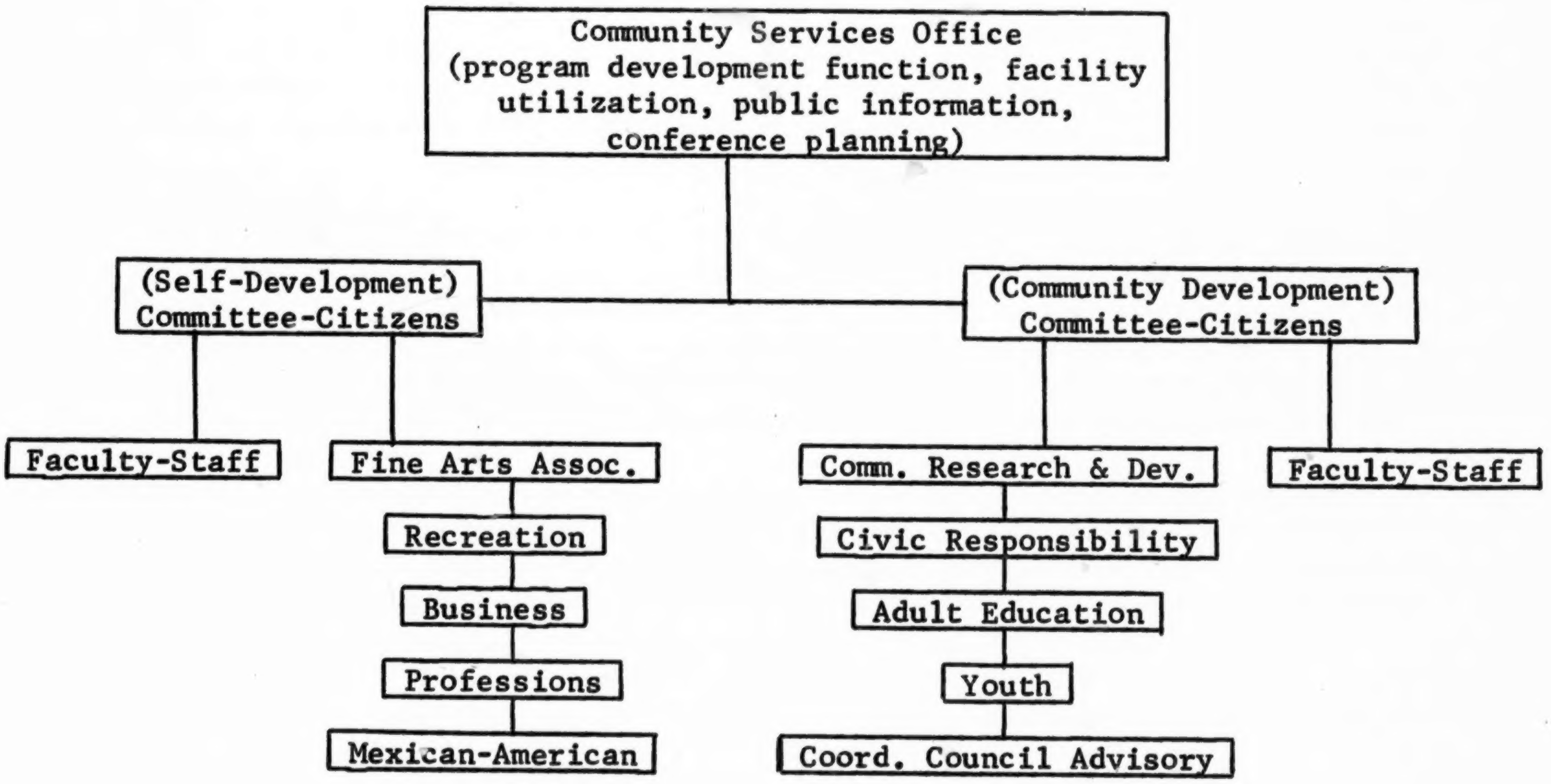
First, what are the objectives of education? Those established by the National Education Association in 1939 still prevail in our setting of capitalistic democracy:

1. Self-realization
2. Human Relationships
3. Economic Efficiency
4. Civic Responsibility

Cerritos College was interested in establishing a Civic Responsibility Advisory Committee. An ideal committee size is no larger than eight members. But whom do you invite to participate, especially in an area of interest so all-encompassing? First you must study the power structure, and choose from a wide variety of power groups, with all having representation. The power structure can be studied through population indicators, age, tendencies, and ethnic lines. Other factors to be considered are economic, value systems, and existing agencies. If the committee grows overly large, an alternate structure is that of subcommittee or action groups.

After the members are chosen the first necessary action is establishment of written by-laws stating organization and purpose.

CERRITOS COLLEGE COMMITTEE STRUCTURE


Community Services Office
(program development function, facility utilization, public information, conference planning)
(Self-Development) Committee-Citizens
(Community Development) Committee-Citizens
Faculty-Staff
Fine Arts Assoc.
Recreation
Business
Professions
Mexican-American
Comm. Research & Dev.
Civic Responsibility
Adult Education
Youth
Coord. Council Advisory
Faculty-Staff

Civic Action Programs

Civic Action Programs provide one example of the principle of the catalytic agent. The Civic Responsibility committee at Cerritos College proposed a study of narcotics--they carried on a thorough study and accomplished real change in the educational system. What is important is the initiation and responsibility on the part of the citizens themselves. The community college serves as a coordinating agency.

The group spearheading this Civic Responsibility Advisory Committee was the League of Women Voters. They decided that they wanted to investigate narcotics. Their objectives were:

1. To hold a district-wide meeting where they would present a panel of experts discussing narcotics.

2. Establish a series of workshops with people who worked with youth to train these people in recognition of symptoms of narcotics and general knowledge of narcotics.

3. Revise the curriculum of all the elementary schools in the district.

The study took eighteen months to complete, and when finished it was very thorough indeed. They had visited all kinds of related installations, courts, jails, schools, probational courts, psychiatrict wards, interviewed users and other contacts. Their recommendations grew out of this study. They concluded that it was not an inevitable part of maturation into adulthood to use narcotics. It was found that the first mention of narcotics in the public school system was in the seventh grade, and that by this time the talk was being aimed at kids who were already users. It was important to introduce this topic to children still capable of being influenced by their teachers, i.e. in the elementary school. Their theme was, "The Choice Is Yours." The youngsters must be approached while approachable, not two years too late.

They initiated a speaker program and carried an ingenious advertising scheme--they sent home notices through all of the elementary school children and through the PTA'S. 3200 people showed up for the program where a panel was presented. This was a fantastic expression of the number of people concerned about this community problem. Workshops were set up with about 500 participating, all people in youth leadership positions.

Narcotics information is now taught in the 5th grade in this district of California. This copywrited program is being requested by other districts in California and Arizona. A hot-line telephone number was established to give 24-hour help to people in need of counseling.

SHORT COURSES AND SEMINARS

From a Speech by Mr. Clemens T. Wisch
(Edited by Alfred Bauer)

The Community Services Program at Milwaukee Technical College has these objectives:

1) To provide personnel with an opportunity to hear outstanding men and women in the fields of business, education, home economics, government, industry and labor.

2) To provide those attending these programs an opportunity to exchange ideas, experiences and opinions.

3) To provide sound educational programs for Milwaukee area business, industry and homemakers.

4) To stimulate persons to a more effective performance on the job.

5) To give persons a concept about their work which will give them more personal satisfaction.

6) To help persons measure their accomplishments and appraise their needs.

7) To create a better understanding in specific areas of work.

8) To further cooperation between the Milwaukee area Technical College and business, government, industry and labor.

The Community Services staff includes, in addition to myself, a person in charge of public relations, a person scheduling and preparing the program facilities, and a secretary. These four people are assisted through the cooperation of every faculty member in the college. Care is taken to involve a faculty member only once during each academic year. In addition, the various Deans of the academic divisions are involved in the programming of the various short courses and seminars which, it should be noted, never last longer than four sessions. If possible, the speakers are welcomed and introduced by the Dean who is concerned with the academic area of the presentation.

The Community Services program encompasses the following activities:

1) Institutes
2) Travel Lecture Series
3) Tours, and
4) Other activities, which include--

a) Concerts
b) Work with police, fire and health departments
c) In-plant training programs, and
d) Exhibits

The promotions which the programs sponsored by Community Service receive are essential to their success. Publicity of the various activities is achieved through the use of information sheets, newspaper articles and advertisements, radio spots and TV announcements. The information sheets that you use need not be too fancy. Extensive use of graphic arts techniques may be employed, but is not essential. Establishing a cordial working relationship with the local newspapers was emphasized. Do not send a multitude of articles to the papers with the hope that two or three may be printed. Send only those articles that you truly want printed. Be happy with all articles that are written concerning your activities. Be appreciative for what is printed. In working with your local radio and TV stations, avail yourself to them so that they may use you, for example, to fill in spots when scheduled guests are unable to make an appearance.

The effectiveness of the activities which are available through the Community Services program at Milwaukee Technical College can be demonstrated by the attendance figures which appear below:

Institutes	30,529
Travel Lecture Series	31,237
Tours	731
Other activities	12,000
Total attendance	74,497

There are four major reasons for the success of the Community Services program at Milwaukee Technical College. First, while the activities are organized with specific purposes and organizations in mind, they are always open to the public and are always free.

Second, the organization of the program is highly personal. You line up your program and then you get the most important person you want. You don't just shoot out, sending out 30 letters and then hoping for two replies. But you work on the most important person you want, your key man, and work around him. After the program, you write a letter to the person's husband or wife, a letter to the person's boss, and a letter to the person. These three letters are always written. Blind carbons of the letter to the person's boss are always sent to the speaker.

Third, since the Community Services program does not have an operating budget, it must insure the cooperation and support of the various businesses and organizations of the community. A policy has been established to never ask a company for more than $25.00 and never more than once a year. (There are some exceptions to this rule, but these are very infrequent.) Also, accurate records are kept of each program in order to insure proper accountability. Fourth, the use of advisory and organization committees contributes to the community involvement necessary for the success of the program.

I am providing a suggested check list for planning and implementing short courses and seminars.

PROGRAM PLANNING FOR SHORT COURSES AND SEMINARS

1. Obtain program idea from advisory committee or other source.
2. Organize committee and hold committee meetings. (Determine number of sessions, speakers, etc.)
3. Prepare an estimated budget for the program. (How will expenses be paid?)
4. Arrange for meeting place. (Room is important as to size, lighting, ventilation, etc.)
5. Arrange for speakers, introductory speakers and other program participants.
6. Contact businesses or organizations to pay for program expenses.
7. Plan and print publicity pieces for distribution in the community. (Mail to members of sponsoring group)
8. Plan and print program to be distributed at the program. (List committee on program)
9. Visit or write to newspapers, radio and television for program promotion.
10. If money is available, arrange for paid advertisements in newspaper, etc.
11. Arrange for publicity in sponsoring organization's publications.
12. Deliver or send promotion pieces to city library, hotels, business and industry for bulletin boards.
13. If you expect a large audience, arrange for "program hosts" to welcome people at the door.
14. If money is available, purchase gifts for speakers.
15. Arrange for a photographer if photos can be used in organization publications.
16. Alert newspapers, radio and television to cover programs.

17. Arrange a dinner for speakers and guests before the program and get-together following program.

18. Arrange for newspaper coverage following program if reporter is not present. Obtain key points of presentation from program participants to be given to newspapers.

19. Following the program send THANK YOU letters to speakers, introductory speakers, sponsors, patrons, committee and others.

20. Send a FINAL REPORT including itemized INCOME and EXPENSES to sponsoring organizations.

21. Committee meeting following the program.

RESPONSIBILITY TO SPEAKER

BEFORE THE MEETING

Keep the speaker informed.

Be certain speaker knows the time, place, and type of audience to expect.

Ask speaker if he will be using visual aids. Be certain to have the proper type of projector available.

If possible, telephone speaker a day or two before the program to answer any questions he might have. Let him know you are looking forward to his presentation.

Plan to respect the speaker's time schedule for arrival and departure.

Assign a specific "escort" if you are not available. (If you have more than one speaker it might be necessary for you arrange for assistance)

Make certain that all physical facilities are available and tested.

Projectors, screens, speakers stand, lighting, microphone, blackboard, water, etc.

DURING THE MEETING

Start meeting promptly.

Speakers introduction should be brief and to the point.

Give the speaker the time allotted, do not ask him to cut or change his presentation at the last moment.

If speaker wished to leave at the end of his presentation, thank him on behalf of the group and have an "escort" near at hand to take him to his transportation. (Take him yourself if you can)

AFTER THE MEETING

Write letters to the speaker's wife or husband, his supervisor, and to the speaker. (Send "blind copy" of supervisor's letter to speaker)

COMMUNITY COUNSELING

From a Speech by Dr. Esther Westervelt

Community counseling can be viewed from several perspectives, of which the most salient are those of the client, administrator and institutional sponsor. My perspective is that of an administrator of a pilot center established at a community college by State University of New York under executive order from Governor Rockefeller to provide educational and vocational counseling and guidance services to women. Men were quick to seek its services, however -- an indication, if any were needed, that adults of both sexes have occasion to seek out counseling and guidance to further their aspirations or to find a focus for such aspirations.

The concept of community counseling services is by no means new; a review of the antecedents of today's centers would be a paper in itself. It is probably accurate to say that the idea did not gain wide public acceptance until the depression of the 1930's laid bare the power of our economic system to disrupt even the most carefully planned careers and decimate the earning power of even the most painstaking workers. Since demands for job placement overshadowed all others at that time, the creation of the United States Employment Service, designed to offer both job placement and "employment counseling" was a natural step. In most of this Service's agencies today, with a few notable exceptions, the counseling function is completely subordinated to the placement function; early influences probably made this outcome inevitable. Another service created during the 1930's was the Adult Adjustment Service; its goal of integrating adult education with adult career development was more nearly comparable to the goals of the services we are discussing this morning.

The spread of community mental health services (some, as in New York State, on a state-wide and state-funded basis) gave further impetus to the development of community counseling and guidance services and, in addition, helped them to more clearly define their functions. The acceptance of community mental health services increased public acceptance of the general notion of seeking professional assistance in problem-solving. Moreover, the clear focus of these services on problems of intra-psychic and interpersonal functioning (problems also dealt with by various counseling centers sponsored by institutions of higher education, including community colleges), and the psychotherapeutic orientation of the personnel with whom they were staffed, definitely indicated that adult problems of educational and vocational development were peripheral to their concerns and, in cases where mental health was not a problem outside the scope of their activities.

While placement and mental health services were proliferating, educational and vocational opportunities were also proliferating; but there was no matching proliferation of community-based services for educational and vocational counseling and guidance, although within educational institutions counseling and guidance services for students were growing apace. Existing community vocational counseling services had a tradition of commitment to the needs of adolescents and young adults -- a logical consequence of their beginnings in Frank Parsons' work with youth during the early 1900's; moreover, they concentrated their attention on the matter of vocational choice, and tended to neglect its corollaries in education. Exceptions were the Division Vocational Rehabilitation and the Veteran's Administration, but both served limited groups and their professional personnel were widely scattered.

During the past decade we have had ample evidence that the affluence of our society has not made noticeably smoother the course of adult development. The increased visibility of the educational and occupational deprivation of poor and oppressed sectors of our society; the growing numbers of women seeking continuing education and re-entry into the labor force; the tendency of labor force demands for ever higher levels of specialization to outmode the skills and erode the earning power of men still in the prime of their working years; the steady stream of men returning or retiring from military service -- all have heightened our sense of public responsibility for facilitating the development of adults whose problems are situational, not psychological; these trends have also accentuated the closeness of the association between adult education and adult development, both personal and vocational.

As a result, community counseling services geared to the educational and vocational needs of adults are becoming more common. Community colleges are national leaders in this movement, either through the establishment of separate centers, like the one I represent, or through services integral to the institution's adult education program, as at Flint Community Junior College. The vigorous response to such programs is a measure of the difficulties individuals encounter in struggling to choose from among a plethora of educational and vocational opportunities, many of which may be totally unknown, to them, and of the fact that, as the gates to opportunity grow more numerous, they also become more narrow.

A community counseling and guidance service, however it may be implemented, has three responsibilities to individuals: to increase awareness of available educational and vocational opportunities, including information about prerequisites, working conditions, and advancement potential; to assist in the appraisal of inclinations, aptitudes, and personality needs toward the end of assuring a satisfying and viable choice; and to facilitate entry upon a chosen course of action. Such a service also has at least three responsibilities to the community: to maintain current information about the labor force needs of the area it serves; to keep educational institutions and employers informed about those characteristics and preferences of its clientele which may have relevance for program planning and recruitment; and to cooperate with allied agencies (e.g., social service, family counseling, mental health, etc.) by integrating its services as fully as possible with theirs.

It is well that community colleges have taken a lead in this field, as they are ideal institutional sponsors for such services. First, they typically serve a broad segment of the adult community. Second, they can be expected to have a well-developed network of relationships with the business, industrial, agency, and educational sectors of their areas. Third, they have, as their names imply, a commitment to community service and, hopefully, the flexibility in program development which such a commitment demands.

To say that a community college is an ideal sponsor is not to say that its claims to sponsorship should supersede those of an already established service. If another agency is providing well-developed counseling and guidance services to the community, or if such an agency -- for example, one which formerly served only adolescents and young adults -- is ready to expand its services and has superior resources for the purpose, the role of the community college is to cooperate, not compete. Fragmented services and competition for clientele only result in wasteful overlap and duplication, attenuation of resources, and public confusion about the purposes and quality of the service itself.

A community counseling and guidance center designed to serve the educational and vocational development of adults of both sexes, whose ages may range from 16 to over 70, and whose educational and socio-economic backgrounds range from deprived to privileged should posses sufficient human and material resources to provide the following services:

1. Educational and vocational counseling for exploration of self, situation, and opportunities, as well as supportive counseling for those who, for any of a number of possible reasons, must spend some time groping for direction. Both individual and small group counseling can be effective; circumstances and individual cases determine which will be used. In either case the counseling should be done by trained personnel under professional supervision.
2. Testing for interests, aptitudes, personality styles and needs, and, in certain instances, achievement.
3. Educational and vocational information: a library with comprehensive reference books and up-to-date files of local information is essential; (at least until the time we can install a computerized service); lectures, workshops, etc., are also helpful.
4. Remedial programs for special groups (e.g., practice in test-taking, job application interviews, studying, using libraries, etc.)
5. Referral for clients needing types of professional help the agency is not equipped to offer (e.g., psychotherapy, marital counseling, etc.)
6. Assistance in entering education or employment for clients with special problems or limitations, through liaison with admissions officers, personnel directors, etc.

A seventh service, placement, may sometimes be desirable. Effective liaison with placement agencies and personnel directors, supplemented by active efforts at placement for individuals who may otherwise encounter serious difficulties, may, however, provide adequately for placement. A limited placement service for special categories of positions (e.g., part-time, unusual skills, and/or labor in short supply) may serve an unmet community need. If a placement service of any size is established it is important to distinguish between its function as a recruiting channel for employers and its function as a developmental resource for clients. If the former function overshadows the latter, placement may tend to work at cross-purposes with other services of the center. Also, a placement service of any size will require the full-time attention of at least one staff member, if not more.

Let me end with the matter of beginnings. If the need in your area for a community counseling and guidance service is clear, and if the administration of your institution favors its establishment, what then? There are no ironclad policies and procedures; circumstances and personal styles will alter cases. The suggestions which follow are therefore merely proposals, not pronouncements ex cathedra:

1. Involve the community (business, industry, social agencies, educational institutions, citizens, and your own administration) in the initial planning. Through such a device as an advisory committee find out what the community expects of a service such as you propose, and enlist community assistance in working out details of the plan.
2. Work hard at publicity from the outset. Use all the media, mailings, paid advertisements, public ceremonies, meetings with organizations and community leaders, etc., and keep at it. Nothing is sooner forgotten than yesterday's news.
3. Establish working relationships with allied social agencies and with educational institutions and employers at the outset; count the time spent in personal interviews well-invested in interpreting your service and articulating it with others.
4. Insofar as realities permit, select location and staff to accord with the goals set for your service. This involves such considerations as: accessibility of the service to various sectors of the population -- for example, a single center, a series of centers, a main center with neighborhood satellites, the possibility of sharing space with other agencies and meshing services with theirs; range of staff qualifications -- for example, the advantages of a coordinated effort by professional staff and lay staff from neighborhoods versus professional staff working alone; use of part-time versus full-time personnel in relation to the personnel qualifications you seek and their availability (to me, knowledge of and experience in counseling about the developmental problems of adults is essential; part-time arrangements, including sharing staff with other agencies and, especially other divisions of the college, may facilitate recruitment of persons so qualified).

5. If at all possible, provide for a full-time administrator qualified to develop, direct and supervise counseling and guidance services and also competent in community relations.
6. Develop an adequate system of record-keeping at the outset. This need not involve extensive case records of clients counseled, unless you plan to use them for research or staff training. The system should contain, however, demographic information on individuals served, type of service received, reasons for seeking service and outcomes of the service, for those clients on whom such information is available. Others served should merely be counted. Such records serve three purposes: (1) review and evaluation (including, if desired, follow-up) of the scope and effectiveness of the service at any time; (2) provision of relevant information requested by sectors of the community -- for example, the proportion of your clients who have indicated an interest in industrial technologies; and (3) continuity of service to clients who return to counseling after a period of time.
7. Keep program planning and development open-ended. Be prepared to respond readily to emerging community needs, changes in the structure of community services or of your own institution, and so on.

The growth of community counseling and guidance services reflects the optimistic view our society still takes of individual potential and the high value it still places on individual enterprise, despite contravening pressures which tend to narrowly channel potential and throttle enterprise in miles of red tape. We continue to regard work as the preeminent route to self-expression and self-affirmation; moreover, the affluence of our society seems to have increased rather than decreased the need of individuals and families for earned income. But our weeks are growing shorter and our weekends longer. The uses of leisure for providing avenues to personal development are becoming more salient, and the choices it offers are as myriad and confusing as those in the world of work. As the distinction between avocation and vocation becomes more blurred, the real goal of community counseling and guidance becomes more clear: personal development through whatever avenues our society affords.

COMMUNITY SERVICES PROGRAMS: PUBLIC FORUMS

From a Speech by Mr. Orlando Ponzio
(Edited by Pat Sullivan)

I have been asked to present some of my experiences in conducting public forums at Wright College in Chicago. Our objectives in conducting Public Forums are:

1. to bring to the community the best available thinking on problems that are timely, of interest and importance to the community.
2. to promote the cultural, intellectual, and educational life of the community.
3. to elicit support and interest in the college program.
4. to provide an activity which develops profitable use of leisure time.

To effect this program a College Community Relations Committee and a Citizens Advisory Committee were formulated. First, the Community Relations Committee.

It is made up of five faculty members, three students, two administrators, and one alumnus. It is a college orientated committee. Faculty who are on this committee have indicated they are interested in serving or are appointed to the committee by college faculty committee. The committee is chaired by a professor from the social science department. The function of this committee is to draw up working plans and to formulate a program for the forum. Another major task of this committee was to make suggestions for the Citizens Advisory Committee. The community relations committee used a number of guidelines in setting up the Citizens Advisory Committee. Some of the major points in planning for the committee were:

1. The most opportune time for the establishment of a committee is at a time when there is no pressing problem in the community which may tend to split the community. This should not be interpreted to mean that this is the only time that such committees should be formed. Often it is necessary to form them in times of stress.
2. Ground rules for the operation of the committee should be established prior to the time people are invited to serve on the committee.
3. Publicity about the committee, in the formation stage, should be limited to the purposes of the committee and the relationship of the committee to the school board and school staff.

4. A citizens committee, to be most effective, should be established and maintained on a continuing basis.

5. The committee should be representative of the whole community and should be made up of persons from all segments of the community. Members should be chosen as representatives of the community and not as representatives of any group or organization.

6. The members of the committee should be carefully selected from among those members of the community who are of high general ability and who are genuinely interested in the welfare of the community and the college.

7. The names of members of the committee should be published only after they have been contacted and have agreed to serve on the committee.

8. The number of members needed on the committee depends somewhat on the community but should not be fewer than ten nor more than twenty.

9. Membership should not be of a permanent nature but should be on a rotating basis. A three-year term is probably best. One-third of the committee should be replaced with new members each year.

10. A regular schedule of meetings should be established as early as possible. Interim meetings may be held if the work requires them. No less than one meeting should be held each month of the school year.

11. A citizens committee should be primarily a study group and secondarily a promotional group. It should concentrate its activities in the areas of policy development and communication not in administration or personnel management.

12. A good way to orient the citizens committee with the program of the college system is to start with a tour of the schools.

13. A citizens committee, when it is starting, should avoid issues which are likely to "split" the community and should attack this type of problem only after it has become well established.

14. The citizens committee should fully utilize the services of the school staff as resource persons.

15. The committee should enlist the aid of citizens of the community by establishing temporary subcommittees as needed to work on specific phases of a problem.

16. All meetings of the citizens committee should be open to the public.

17. The committee should report its recommendations and suggestions to the proper group (in our situation, The Committee on Community Relations).

18. When a college appoints a citizens committee, it assumes an obligation to carefully consider the opinions of the committee, and while the college is not obligated to act favorably on all committee recommendations, it should be prepared to state specific reasons when it does not act favorably.

19. All publicity released by the committee should be released through the same procedures as other school publicity.

From this evolved the Citizens Advisory Committee, chosen from suggestions from numerous sources, and made up of community leaders and representatives interested in the social, educational and welfare of the college and the community. The committee, membership all from the community, at present is made up of three educators (representing both public and private sectors), business men (president of one of the larger banking institutions, a vicepresident of one of the large retail stores, two editors of local newspapers, one representative of small private enterprise ownership, a public relations officer from a large national manufacturing company which has major facilities in the area, an attorney, the commander of the local police district, a director of a large civic organization, and two members of a community human relations group. The committee meets once a month to suggest and discuss a program and to review the programs as suggested by the Community Relations Committee.

What resulted from all this activity is a program of public forums. The program deals with selected major social issues, but also cultural activities. Programs just as opera, dance, drama and sports, as you might suspect, engender no controversy or problems. These programs are well received. Attendance is good. We have never had an audience of less than 250 people. We have had as many as 500 spectors in this type of activity.

The programs which turn out the crowds and plays to overflowing houses are those which engender what I politely call controversy. These include: legalization of abortion, programs on drugs, and particularly programs involving race relations, and the crisis in authority; these programs do generate a great amount of heat, and must be handled carefully. Programs of this type usually involve off-campus speakers. This kind of program carries a great deal of academic responsibility and a deep involvement to the principles of academic freedom of speech. If you are planning a public forum let me share with you some thinking which may be helpful to you in relation to the question of the "off-campus" speakers.

Most off-campus speakers are quite welcome because their ideas are neither sufficiently unorthodox nor offensive, to raise any concern.

The hard cases are those of the Communist, the Neo-Nazi, the Fanatic, the Agitator, the Bigot, the Racist. There is a long history to this kind of controversy.

In the mid 40's Howard Fast, the writer, was denied permission to speak on the campus of New York University.

In 1951, a Quaker Pacifist was denied permission to speak on the campus at Ohio State University.

In 1955, Robert Oppenheimer was denied permission to address a conference of scientists at the University of Washington. We could go on in this vein but I believe my point has been made.

Recently, most of the trouble in the Public Forum on the campus has come up with respect to extremists of both right and left -- Communists and Marxian Socialists on the one hand, and right wing extremists such as American Nazis and John Birch Society Members on the other.

Speakers of the extreme right may have fared a bit better than those of the extreme left. George Lincoln Rockwell spoke at Kansas University in February, 1964. The Chancellor of the university stressed that Rockwell had been invited by the Minority Opinions Forum and not by the administration. The chancellor also suggested that Rockwell spoke only for a tiny fraction of the university students, and that his appearance would make no intellectual contribution to the audience. Despite his own views, the chancellor concluded: "I am convinced, however, that no one can be harmed by listening to him, and that, conversely, his very presence may serve to make us all more dedicated to the principles of brotherhood as we come face to face with his repugnent views." (Freedom of speech newsletter #5-April 1964 p. 1).

Communists on the campus have long posed particularly sensitive and difficult questions for university and administrations because of the strong feelings that such speakers are likely to evoke in the community. Thus it was significant when the University of Minnesota permitted Benjamin Davis to speak to the students on the campus. President (O. Meredith) Wilson of the university justified his presence thusly: "We believe it would be a disservice to our students and an insult to our nations maturity if we were to deny Mr. Davis an opportunity to speak. Over-protected students might at once assume that Davis had something to say which was too strong for our reason and our convictions. The university is the product of a free society. It is neither afraid of freedom nor can it serve society well if it casts doubts on the ability of our free institutions to meet the challenge of doctrines foreign to our own."

However, in 1961, the City University of New York administrative council excluded Davis from the Queens College Campus. The denial was based on a university ruling, "that no known Communist party member would be permitted to speak on any of the campuses."

Similar decisions to ban Communist speakers have been made at other state and private colleges (often on the ground that the communist party is not a lawful political - action group - or not entitled to the degree of free speech enjoyed by other political extremists.

Religious speakers have shared in the "right to speak" on the campus. Some state institutions have barred Billy Graham and the late Malcolm X on the basis of a religious neutrality required by state law. The liberal Swiss Catholic, theologian Hans Kung was not allowed to speak on the campus of Catholic University of America on the grounds that he advocated the abolishment of the imprimatur and the Index of Prohibited Books. Meanwhile, Notre Dame received Kung on its campus. (Political speakers at State Universities - Wm. Penn Law Review 328, p. 330, 1963 - Wm. W. Van Alstyne)

The state of North Carolina in 1963 adopted a law providing that no state supported college or university may make its facilities available to a known communist, to any person who is known to advocate the overthrow of the United States constitution, or the North Carolina constitution, or to anyone who has pleaded the Fifth Amendment. The legislature substantially relaxed the ban late in 1965.

At most colleges and universities, the presentation of off-campus speakers is governed by general rules and regulations which fall into three groupings:

1. those permitting any speaker to come on campus provided there is an on-campus sponsor, or an available room, and some minimal notification.
2. those specifically banning all speakers of a certain type e.g. known communist party members.
3. and those laying down only general standards, allowing the campus administration wide discretion.

The last type governed the speakers policy adopted in June 1961 by Hunter College in New York. The college permitted the campus facilities to be made available for programs of outside speakers when "compatible with the aims of Hunter College as an institution of higher learning." But a New York trial court, in a test case (Buckley vs Meng 35 2d 467, 230 NYS 2d 924 (1962) struck down this standard as unconstitutional under the first amendment: The current regulations governing the use of Hunter's College facilities are either unconstitutionally vague or else they embody an unconstitutional principle of selection. "The court went on to urge that a college or university should generate intellectual excitement, it should attempt to awaken the public mind from the torpor and quiescence of accepted and conventional opinion."

Such a ruling does not mean that the administration might not constitutionally deny its facilities to all off-campus speakers. It does mean that whatever the facilities at all they may not be rationed on a basis that permits censorship. So vague a standard as "compatible with the aims" or with the "educational activities of a university is dangerous precisely because it invites such censorship, even though it may be fairly administered in fact --one of two remaining alternatives would be to restrict altogether certain categories of "dangerous" or "offensive" speakers--perhaps because of the groups to which they belong or for which they speak, or perhaps because of offensive past performances. The best approach would be simply to abandon substantive limitations altogether.

Some legal scholars interested in the subject have advocated abandoning substantive limitations on guest speakers that appear on the campus. Such scholars contend that all that ought to be required of any student organization or faculty member wishing to invite a guest speaker should be adequate notice of the time and place of the proposed address, so as to make certain that facilities are available.

Cases can be made persuasively for elimination of all regulations governing speakers, however, equally valid arguments can be made for the other direction.

Some legal significance lies in the difference between the public and private campus. Private universities have no constitutional obligation to invite onto the campus anyone it does not wish. Perhaps, the public institution has no such obligation either. However, one may arise if no off-campus location in the community is suitable for the speaker.

Colleges can impose limitations upon the time, place and manner of presenting off-campus speakers. Colleges can require the sponsoring group to fill out a reasonably detailed form some time ahead of the scheduled date. The only doubtful element that can exist is whether or not the application form can be used indirectly to permit a kind of censorship. Another factor that the college may use to limit the appearance of a speaker is if the speaker has spoken at another college campus, "How was he received." If near-bloodshed has resulted on every campus on which the speaker has appeared, does the next college have any obligation to give him one more audience.

The guiding principle for inviting speakers to the campus to discuss any topic, no matter how controversial, is the educational one. It is on educational, not political, social, or religious grounds that a valid case can be made for permitting directors of community programs to invite speakers of the program's choice. Chief Justice Earl Warren gave recognition to the constitutional status of academic freedom: "The essentiality of freedom in the community of American universities is almost self-evident. No one should underestimate the vital role in a democracy that is played by those who guide and train our youth. To impose any strait jacket upon the intellectual leaders in our colleges and universities would imperil the future of our nation." (Sweezy V. New Hamp. 354 U.S. 234, 250 1957)

A balance must exist for maximum effective expression and the equally important need to preserve and protect an atmosphere conducive to free discussion, learning and scholarship.

PROGRAM DEVELOPMENT AND ADMINISTRATION

From a Speech by Mr. Walter Fightmaster
(Edited by Tim Davies)

A comprehensive community college program must include a multitude of functions if the college is to provide a program directed toward the needs and interests of the college district. A necessary function must be that of community services.

In order to create a functioning community services division within the college, the board of trustees, the administration and the faculty must indicate approval and support for this function as a major college program. The community service program should have a full-time administrator equal in position to that of the Dean of Instruction or Dean of Student Personnel.

Written policies, regulations and procedures for all aspects of community services programs should be developed, approved and maintained. Emphasis should be given to the educational needs and interests of the community, involvement of community leaders, and the establishment of a community advisory council or committee to assist in the development, implementation and evaluation of programs, courses and activities. Provisions for obtaining financial support for community service programs and courses should be stated in the written policies, regulations and procedures.

A comprehensive survey and analysis of the community college district should take place prior to the development and implementation of programs. This analysis should assist the college in determining what community service type activities are being offered and what educational needs and interests are not being met.

Community services provides college credit extension, career and special educational, cultural, and recreational programs beyond regular campus activities. These programs are designed to serve all age groups and to provide coordination and leadership capabilities of the college for the solution of community problems.

A model of community service programs may include:

1. Community Development
   Responsible for the development and implementation of short courses in areas of community need and interest such as those directed toward women, social issues, etc. Initiate proposals to secure outside sources of funding.

2. Community Education
   Maintain off-campus extension centers for the provision of college credit courses in locations most easily accessible to the community.

3. Cultural Affairs
   Provide cultural activities such as film series, exhibits, cultural tours and theatre programs to both students of the college as well as the general public.

4. Conferences, Institutes and Special Services
   Arranges for speaker engagements, campus tours, monthly calendar of events, master calendar, facilities for Recording for the Blind, Inc. and box office to create a stronger link between the college and the community.

5. Human Resource Training
   Offers a variety of vocational-technical, apprentice, pre-apprentice, employee-in-training and food technical programs.

6. Allied Health
   Manpower Development Training Act and paramedical programs offered to those interested in the fields of health care and medicine.

7. Police Academy
   College credit and non-credit law enforcement courses are offered as in-service programs for police officers.

The attachments which follow are samples of the necessary policies, regulations, and procedures related to community services. The specific samples relate to community use of college facilities, non-credit courses, and master calendar; others which might have been chosen include college extension credit classes, scheduling of conferences, public events, and campus tours and visits.

OAKLAND COMMUNITY COLLEGE

JOB DESCRIPTION

EXECUTIVE DIRECTOR OF COMMUNITY SERVICES

Responsibilities:

The Executive Director of Community Services shall be responsible to the President for administering an overall college-level program of Community Services including Cultural Affairs: Forums, lectures, fine arts and film series, exhibits, cultural tours, short courses, community chorus, band and theatre groups; Community Education: Extension college credit courses, non-credit courses--seminars, workshops, institutes, conferences and symposiums; Human Resource Training: Non-credit programs in MDTA, OEO, Oakland Police Academy, Para-medical, apprentice, pre-apprentice, EIT (Employees-In-Training), technical and occupational programs; Community Development: Project SERVE, selected community development short courses and community development proposals; Special Services: Tours and Visits, master calendar, speakers' bureau, use of college facilities, and information center and box office. In fulfilling his responsibilities, he shall perform the following functions:

1. Administer the College Community Services' program so that it functions in harmony with other community educational institutions' programs and activities.

2. Administer the developmental planning of all Community Services' catalogs, bulletins, brochures, flyers and annual reports.

3. Administer the development of all Community Services' proposals.

4. Determine the cost requirements and administer the Community Services' annual budget.

5. Allocate functions to Directors and Assistant Directors supervising their performance and recommending promotion, demotion or dismissal.

6. Evaluate the Community Services' activities and programs to determine the extent to which they meet College educational objectives and the needs and interests of the Oakland County community.

7. Administer the implementation of an Advisory Council and appropriate committees in order to strengthen communications between various segments of the community and the College; to provide recommendations for the implementation of programs and to serve as a clearinghouse.

8. Participate in the formulation and administration of general college policies as a member of the President's Council.

9. Administer the implementation of all extension college credit courses and non-credit short courses or programs such as MDTA, OEO, Oakland Police Academy, Paramedical, apprentice, EIT (Employees-In-Training), technical and occupational programs.

10. Perform such other functions as may be assigned by the President.

1-6-69

OAKLAND COMMUNITY COLLEGE
BOARD OF TRUSTEES POLICIES

COMMUNITY SERVICES

USE OF COLLEGE FACILITIES

40.001 The Board of Trustees will grant permission for the use of College premises to certain citizens' organizations, providing the purpose of such use renders a distinct educational and/or cultural value for the community. However, the educational program of the College as well as events and/or activities of its Community Services Division, and its related activities, will normally take precedence over outside activities.

CAMPUS TOURS AND VISITS

40.002 Because Oakland is a Community College, citizens of the District and others interested in visiting the Oakland Community College Campuses will be invited and encouraged to do so.

NON-CREDIT SHORT COURSES AND PROGRAMS

40.003 The Board of Trustees shall encourage the Community Services Division to provide non-credit short courses and programs to meet the needs of the College District. These courses and programs will be defined as Seminars, Symposiums, Lecture Series, Workshops, Institutes and Conferences.

MASTER CALENDAR

40.004 The College will maintain a Master Calendar of college and community events.

SCHEDULING OF CONFERENCES

40.005 Oakland Community College as a community institution encourages the use of campus facilities for meetings and conferences by appropriate off-campus groups when the College does not require them to carry on its instructional program, and when they are not needed or previously scheduled by college groups or organizations.

PUBLIC EVENTS ADVISORY BOARD

40.006 The Board of Trustees recognizes the importance of a comprehensive college-wide program of public events which meets the needs and desires of college students, staff and members of the community. Such a program should be administered through the Office of Cultural Affairs, Community Services Division.

SPEAKERS BUREAU

40.007 As a community college, Oakland Community College feels it is both a privilege and an honor to provide speakers for community groups from the list of those employed by the College who are volunteer members of the Speakers Bureau.

COOPERATIVE CULTURAL EVENTS

40.008 The Board of Trustees encourages the development of cooperative ties with cultural and educational institutions within the College District aimed at fostering a wider outreach of cultural experience for students and members of the community.

SUPPORT OF COMMUNITY ARTS COUNCIL

40.009 Recognizing community arts councils and commissions as being officially organized arms of the Michigan State Council for the Arts and, therefore, the state government, the Board of Trustees authorizes Community Services Division to seek manners in which such community organizations can be assisted by the College.

COLLEGE CREDIT EXTENSION COURSES

40.010 Oakland Community College can best perform its mission as a community college by offering College Credit Extension Courses at locations and at times that meet the needs of the citizens of Oakland County. Therefore, the administration of Oakland Community College shall develop and support a flexible college credit outreach program designed to meet the educational expectations and capacities of any group of citizens within Oakland County.

EXTENSION STUDENT ACTIVITIES

40.011 Through the collection of student activities' fees in the College Credit Extension Program, the Board of Trustees intends that opportunities for recreational, cultural, social, and informational resources be provided students enrolled therein.

ADVISORY COMMITTEES

40.012 The Board of Trustees encourages programs developed under the scope of Community Services Division be administered with the assistance of college and/or community advisory councils or committees who will provide guidance in the direction and implementation of new programs and activities as well as reaction and assessment of ongoing or existing ones.

COLLEGE (NON-DEGREE) CERTIFICATE CREDIT COURSES AND PROGRAMS

40.013 College Vocational or Career (Non-Degree) Certificate Credit Courses and/or Programs will be developed and implemented in apprenticeship, Employees-In-Training, pre-apprentice, public service, business, allied health service, food service and other areas necessary to fulfill the educational and training needs and requirements of the community These courses and programs will be offered at locations convenient to the community.

USE OF FOOD FACILITIES

40.014 The Oakland Community College in the operation of food service facilities and the various campuses intends that these facilities will be for the use of the student body and staff of the College and to College approved activities. Specialized facilities may be used for serving small groups of students, staff, advisory committees, or other groups which are related to the educational program of the College.

These catered functions will be limited to times when the activity will not interfere with the educational program.

4-28-69

OAKLAND COMMUNITY COLLEGE

CHECK LIST FOR ALL PROJECTS UNDER CONSIDERATION

- ☐ Needs Justified
- ☐ Objectives Stated
  - Major/Intermediate
- ☐ Staff Availability
  - Regular
  - Temporary
  - Part-time
  - Full-time
- ☐ Salary Availability
  - Salary
  - Annuity
  - Insurance
  - Workmen's Compensation
- ☐ Supplies Availability
  - Office
  - Instructional
  - Building
  - Forms
  - Printing
- ☐ Budget Head Recommendation
- ☐ Media Availability
  - Handouts
  - Books
  - Films
  - Tapes
  - Mock-ups
- ☐ Utilities Feasibility and Timing
  - Electricity
  - Plumbing
  - Carpentry
  - Painting
  - Heating
  - Air Conditioning
- ☐ Physical Plant Available
  - Additions
  - Room
  - Building
  - Accoustics
  - Location
  - Rent-Buy
  - Offices
- ☐ Responsible Department Authorization
- ☐ Provost/Executive Director Recommendation

CHECK LIST FOR ALL PROJECTS UNDER CONSIDERATION (CONT.)

☐ Formal Cost Analysis Completed
    Plant Engineering
    Cost Analysis

☐ Systems Feasibility-Systems Analysis

☐ Program Approval from State

☐ Public Relations Necessary

☐ Budget Committee Authorization

Finance/Controller
10/28/68

APPENDIX H

OAKLAND COMMUNITY COLLEGE
2480 Opdyke Road
Bloomfield Hills, Michigan 48013

APPLICATION AND PERMIT FOR USE OF CAMPUS FACILITIES
(Submit in Triplicate)

Check one and submit to Campus checked:

☐ Auburn Hills Campus
2900 Featherstone Road
Auburn Heights, Mich. 48057
P.O. Box 4285

☐ Highland Lakes Campus
7350 Cooley Lake Road
Union Lake, Mich. 48085
P.O. Box 175

☐ Orchard Ridge Campus
27055 Orchard Lake Rd
Farmington, Mich
48024

Date of application______________ Date(s) of requested activity______________

Name of applicant______________________________

Name of organization______________________________

Purpose of organization ______________________________

Purpose for which facilities are to be used ____________________

Room needed ______________ and/or services ______________

Indicate seating, special equipment requirements ______________

Estimated attendance __________ Is there an admission charge?__________

How much?__________ Will refreshments or food be served?__________

If so, explain ______________________________

____

ACTIVITIES SCHEDULE

Date	Day of week	Time of Activity	
		From	To

The undersigned hereby represents himself as a citizen of the District and an authorized agent of aforementioned person(s) and/or organization and, as such, makes application to Oakland Community College for the use of College facilities. The undersigned warrants that the applicants will observe all regulations of Oakland Community College, and will promptly pay any agreed rental fee, and that the applicant will exercise the utmost care in the use of the school premises and property, and will make good any damage arising from applicant's use of said premises and property.

____________________ ____________________
Applicant's Signature Address

____________________ ____________________
Phone Number: Title

SPACE FOR CAMPUS APPROVAL

Date:____________________ Rental Fee:____________________

Campus Service Manager:____________________ Provost:____________________

APPENDIX I

OAKLAND COMMUNITY COLLEGE
COMMUNITY INVOLVEMENT IN SHORT COURSE PLANNING

The key to the successful operation of any short course is community involvement in all stages of course development. Not only must course content reflect the needs and interests of the community, but also close working relationships with appropriate community leaders are of assistance in securing participation of community organizations and individuals.

(a) Community interests and needs must be surveyed

(b) Personal contacts with existing community organizations provide basis for network of community support

(c) Activities must be coordinated with other community groups to avoid duplication

(d) Communication channels with faculty on all campuses must be maintained

(e) The image of the college in the community is dependent upon outreach activities and effectiveness of services provided the total community.

PROCEDURES:

A Community Services Advisory Council composed of leaders from various segments (education, civic, labor, business and others) of the community operates to keep the divisions informed of shifting needs in the community, serving as a sounding board for programs and assisting in promotion of projects.

Programs would result from:

1. Specific requests from community groups
2. Needs outlined by Director of Adult Education in various localities

COMMUNITY INVOLVEMENT IN SHORT COURSE PLANNING (CONT.)

3. Community Services' awareness of social problems and community interest through personal participation in numerous organizations and committees

4. Surveys of community needs and interests.

When an idea for a program is generated by 1 - 3, a survey of community needs and interests (through questionnaires, group contacts, etc.) would be made to substantiate the need and anticipate community response. Upon verification of need:

1. Meetings would be set up with community leaders to secure their support and participation in planning

2. Adult Education Directors in the area in which it is proposed that the course be offered would be contacted for:

    (a) Suggestion of local participants on planning committee

    (b) Lists of appropriate community leaders

    (c) Special mailing lists for publicity and suggestions of other avenues of promotion

    (d) Inclusion of publicity in their regular releases.

3. Pre-planning sessions would be held with members of the specific public for whom the course is designed, and experts in various phases of the subject (including faculty participation). These planning sessions produce:

    (a) Course content

    (b) Course coordinator (if idea did not originate from specific individual willing.to undertake task of coordination)

    (c) Timing schedule

    (d) Suggestions for supportive personnel

COMMUNITY INVOLVEMENT IN SHORT COURSE PLANNING (CONT.)

(e) Endorsement of existing groups

(f) Promotional sources

(g) Subsequent assistance in distribution of flyers

4. Ad Hoc Faculty Committee (in concerned area) would be involved to:

(a) Secure student-faculty support

(b) Provide subject matter expertise

(c) Stimulate college leadership in solving community problems.

ERIC Clearinghouse
FEB 5 1970
on Adult Education